

Vidyodaya Series—1.

MANU-SAMHITA

CHAPTER I

WITH

KULLUKA'S COMMENTARY

EDITED WITH

NOTES AND TRANSLATIONS

BY

J. N. KAVIRATNA, B. A.

REVISED WITH AN INTRODUCTION

BY

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विद्योदय-ग्रन्थमाला — १

संस्कृतुर्निर्विद्वनम् ।

ज्ञान-विज्ञानरूपा या नरस्य हृषि संस्थिता ।
अयसे सशिवामिषां तां नमामि सदा शिवाम् ॥

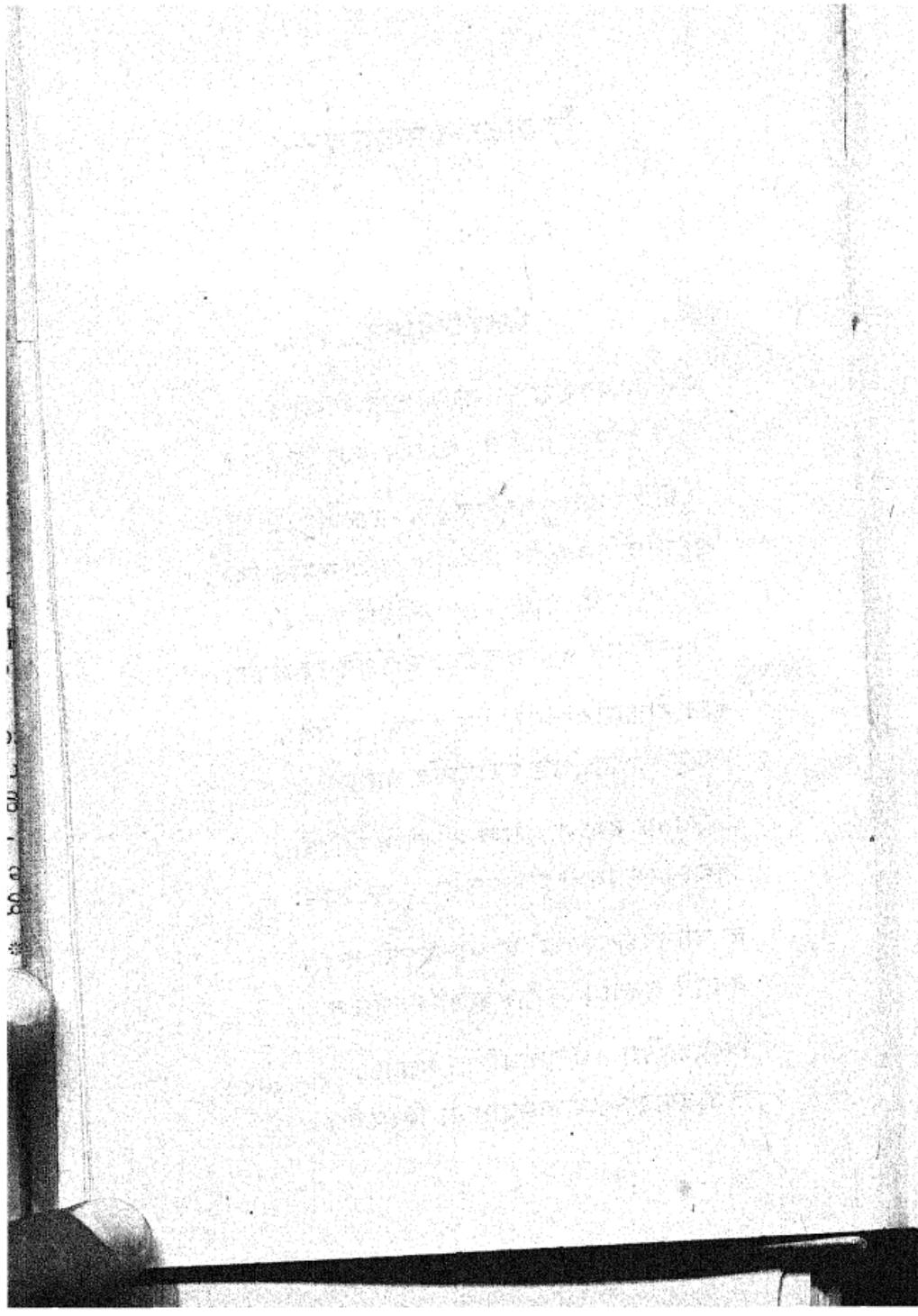
“दुर्बीधं यदतीव तदुविजहति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थेष्वतिविस्तुतिं विदधति व्यर्थः समासादिकैः ।
अस्यानेऽनुपयोगिभिष्व बहुभिर्जल्यैभर्त्ममं तन्वते
ओनृणामिति वसुविष्ववक्ताः सर्वेऽपि टीकाकृतः ॥”

इति टीकाकृतां निन्दासुचूलयितुभादरात् ।
मन्दवृद्धिः प्रवृत्तोऽहं शरीरमपि पातयन् ॥

विशेषतश्च नव्यानां भ्रान्त-व्याख्यान-वारिधौ ।
विद्या-विद्यार्थिनौ मग्नौ समुद्दर्तुं समोदयमः ॥

क्वा चातिगहनं शास्त्रं क्वा चाल्यप्रसरो नरः ।
तथापि भवतात् सिद्धिर्महाशक्ति-प्रसादतः ॥

विद्यावागीश-सत्येन्द्रनाथसेनेन यद्वतः ।
विद्योदयाख्य-ग्रन्थानामयमाद्यो विरच्यते ॥



PREFACE.

नव्यग्रन्थकृतां वोरभान्त-व्याख्यान-वारिधी ।

विद्या-विद्यार्थिनौ मग्नातुद्वर्त्तमयसुद्यमः ॥

1 The present edition of the Manu-Samhitá seeks to meet a long-felt want of the Sanskrit students for the B. A. Examination. Kullúka's commentary is also a prescribed text, but the extant editions have failed to do justice to the subject chiefly because they do not seem to have collated the readings. In preparing this edition, I have collated no less than 10 versions to determine the correct readings of the text as well as of the commentary, a marked improvement in which respect will be noticed in many places.

2 A list of the collated versions with abbreviations of their names, and a very short description of each will be found at the end of this preface. In determining the correct reading of Kullúka I have not always been guided by the majority, but have often followed what appeared to me to be the rational course. In this matter I have sought help rather from the commentaries of Medhátithi and Govinda-rája from both of whom Kullúka has borrowed his ideas and even expressions in most cases.

The plan of the edition is as follows :—

1. Sloka.
2. Prose-order.
3. Substance (wherever necessary).
4. Bengali translation.
5. English translation.
6. Kullúka's commentary.
7. Kullúka Explained.
8. Notes.
9. Important variants (with necessary and interesting discussions) as foot notes.

3 It was rather late that in some places I found it advisable to make some additional remarks, and these have formed the Addenda. Students are advised to take note of them before perusing this work.

4 For a clear understanding of Kullūka's commentary, it has been throughout marked with figures which have reference to the matters contained under the heading 'Kullūka Explained'. In explaining passages of Kullūka, a careful but easy translation has in most cases served the purpose, and in doing so I have always tried to keep to the form of the original as far as possible. Wherever I have had to add my own words, I have put them within brackets.

Generally speaking, portions outside the original have been put within *box* brackets [], and explanatory portions within small brackets (). Quotations in Kullūka have been in most cases traced and verified. In the beginning of the work the references have been given under the heading 'Kullūka Explained', but towards the end, it has been found convenient to insert them in the body of the commentary itself, within *box* brackets.

To make the Sanskrit portions clearly intelligible to average students I have often avoided the Sandhis wherever the perspicuity of the passage would be otherwise affected. I have added my own Notes under each Sloka (wherever necessary), but the points which have been fully and clearly discussed under one or the other of the headings 'Kullūka' and 'Kullūka Explained', have been sometimes omitted, mostly with an instruction in the following form—See Kull. Expl. note numbered so & so.

In my Notes I have sometimes discussed the view of the other commentators wherever found interesting, but they are intended for advanced students only. As a rule, average

students are not invited to matters foreign to the commentary prescribed for them.

In preparing this edition I have never tried to evade any point, however difficult. I have always tried to be explicit and to relieve the students of their characteristic uneasiness with regard to difficult and obscure points. In fact, I have not followed in the footsteps of the ordinary run of commentators, who have been with felicity thus characterised by the famous commentator Bhoja-rája, a keen observer of facts :—

दुर्दृशं यदतीव तद्विजहरति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थेष्वतिविमृद्धिं विदधति व्याख्याः समासादिकौः ।
अस्यानेऽनुपयोगिभिश्च वज्रभिर्जल्येष्वर्णं तत्त्वते
आतुणामिति वस्तुविष्णवक्रतः सर्वेऽपि टीकाक्रतः ॥

I beg to acknowledge that in preparing this edition I am particularly indebted to my brother, Pandit Satyendranath Sen, M. A., Vidyávágis'a, Professor of Sanskrit, City College, Calcutta, without whose help it would have been perhaps impossible for me to bring out the present edition. I am also indebted to Dr. Bühler's and Dr. Burnell's translations of the Manu-Samhitá which have been profitably used by me. My friends, Babu Sachindralal Bhaduri, B. L., and Pandit Madhavchandra Tarkatirtha also rendered me material help. In the collation of MSS I am indebted to my youngest brother Sreemán Jitendranath Sen, B.A., and Babus Bepinbehari Guha, M.A., and Devakumar Dutta, B.A., ex-pupils of my brother, Professor Satyendranath. Occasional help has also been received from Mahámahopádhyáya Pandit Pramathanath Tarkabhattshana, and Mahámahopádhyáya Pandit Lakshman S'ástri, Professors, Sanskrit College, Calcutta, to both of whom I am greatly indebted.

June 15, 1915. }
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Preface to the Second Edition.

The first Edition having been exhausted we beg to present to our readers a second Edition of the work. The shortness of time within which the second Edition has been called for speaks volumes for the great popularity the work enjoys. We cannot help expressing our sincerest thanks to the learned Professors of our colleges but for whose appreciation and patronage this unique success could not have been achieved.

The second Edition is brought out with some improvements upon the previous one. The additional Notes which formed the Addenda in the first Edition have been incorporated, in their proper places, in the body of the work.

The plan regarding the arrangement of the commentary has been a little modified. Those words of the text which are immediately followed by their synonyms in the commentary have been put within single quotations (' ') and quotations from other works have been put within double quotations (" "'). Those portions of the commentary which are outside the text of Manu but have been supplied by the commentator in order to supply ellipses in the text have been put within double minutes ("'"). References to quotations in Kulluka have in this Edition been inserted in the body of the commentary. The work throughout has been carefully revised. We hope this improved Edition will meet with the same cordial reception as its predecessor.

On reasonable and well-considered grounds the price of the work has been raised from Re. 1-8 to Re. 1-12.

We beg to name the series of our productions the 'Vidyodaya Series' and hope they will be able to justify their title.

JULY 15, 1917.

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Beaton-square, Calcutta.

LIST OF COLLATED MANUSCRIPTS AND EDITIONS

OF TEXT AND COMMENTARY
WITH THE ABBREVIATIONS OF THEIR NAMES.

- A. A Manuscript belonging to the Asiatic Society of Bengal. Full of spelling mistakes, but otherwise very reliable.
- B. Published in 1813 by Babu Baburam under the patronage of H. H. the Lieutenant Governor of Bengal.
- Bg. Published by the Bangavási office.
- Bh. Edited by the late Pandit Bharatchandra Síromoni under the patronage of the Director of Public Instruction, Bengal, Dated 1830.
- Bk. Published by the Benkateshwor Press, Bombay.
- G. Ch. I-II. by Prof. Bidhubhushan Goswami, M. A.
- J. Edited by Pandit Jívánanda Vidyáságara.
- M. Containing 7 commentaries—Edited by the late Hon'ble Rao Saheb Pandit Viswanath Mandlik, C. S. I.
- P. Mandlik's Appendix, being the variants in the Ms. belonging to Dr. Peterson.
- S. A Manuscript (up to II. 64) procured from the Govt. Sanskrit College, Calcutta, and originally belonging to the late Kaviraj Ramánath Sen of Calcutta.
- V. Edited by Pandit Vásudeva of Bombay.

TRANSLITERATION.

In the transliteration of Sanskrit words into English I have followed the following method :—

ଆ = A'	କ = J
ି = I'	ଯ = Y
ୁ = U'	ସ = S'
ବ = B	ଶ = Sh
ଵ = V	ଶ = S

The second u in the word **Kulluka** *in swollen types* used as headings has not been represented as u', as the press could not supply the required type. For a similar reason the word Sloka which occurs too frequently in the work has not been spelt with S'.

ABBREVIATIONS.

Medh. = Medháthiti.	} Commentators of the Manu-Samhitá.
Kull. = Kullúka Bhatta.	
Gov. = Govinda-rája.	
Nár. = Sarvajna-Náráyana.	
Rágh. = Rághavánanda.	
Nand. = Nandana.	
Ram. = Rámachandra.	
Gang. = Gangádhara.	
Sl. = Sloka.	

Cf. = Compare.

INTRODUCTION.

1. Smriti Literature.

Each of the Vedas has different schools (शाखा) of its own. The Smriti literature of each school has four successive stages in the following order :—

(1) The Grihya Sūtras, relating chiefly to the ritualistic side of household life ; e. g., those of Manu, A'swaláyana, A'pastamba, &c.

(2) The Dharma Sūtras, relating chiefly to questions of law and good custom ; e. g., those of Manu (now lost), A'pastamba, Vasishtha, Gautama, &c.

(3) The Dharma Sástras or Samhitás being the versified recasts of the previous class of works ; e. g., those of Manu, Yájnavalkya, A'pastamba, &c.

(4) Nibandhas or Digests, being hand-books for the interpretation of the previous works in conformity with equity and custom ; e. g., the works Hemádri, Jímûta-váhana, Rághu-nandana, &c.

The above is the order of origin of works belonging to each school, but it is very seldom that all the above works of any particular school have been fully preserved. The Mánava Dharma Sūtra, for instance, has been lost and has not yet been recovered.

It should not, however, be supposed that all the Sūtra works are equally ancient. Each Sūtra work is certainly anterior to its own Samhitá, but it has nothing to do with the Samhitás of other schools in point of antiquity. Thus it is quite probable that the Manu-Samhitá, though in regular verse, is anterior to A'swaláyana Grihya Sūtra which in III. 4. 4 mentions the name of Mahá-Bhárata—a work which we regard as posterior to our Samhitá. (See *supra*, page xi).

II. Names and number of the Samhita's.

Yájnavalkya mentions the following *twenty* names of the authors of the principal Dharma-S'astras (Samhitás) in the following well-known verses :—

१२	३	४	५	६	७
मन्त्रवि-विष्णु-हरीत-याज्ञवल्क्योश्नोऽङ्गिराः ।					
८	९	१०	११	१२	
यमापस्त्व-संवत्तीः कात्यायनुहस्ती ॥					
१२	१४	१५	१६	१७	१८
पराश्रर-व्यास-शंख-खिरिता दत्त-गौतमी ।					
१९		२०			
ग्रातातपी वसिष्ठ घर्णशास्त्रप्रयोजकाः ॥					

The Samhitás are called after the names of their authors. Thus, the Samhitá made by Manu is called मनुसंहिता, that made by अति is known as अतिसंहिता, and so on. It should be noted that some of the above works, viz., those of Vishnu, Gautama and Vasishtha, are partly in Sûtra form.

Vriddha Gautama taking into consideration some of the minor Smritis, enumerates the names of some fifty teachers of law. From an examination, however, of the references to them in the Commentaries and Digests their number appears to be close upon one hundred.

III. The nature and scope of these works.

The Dharma-S'astras are popularly called Codes of *Law*. It should, however, be borne in mind that owing to the theocratic conception of society among the Hindus, Law was, in India, not differentiated from what is regarded in the west as a matter of *Religion*. The Indian Dharma-S'astras, therefore, are essentially religious books, and not profane treatises on mere Law. The punishments prescribed in them are mostly religious ceremonies for the expiation of sins. The injunctions laid down in these Dharma-S'astras

are intended for the guidance of mankind and do not omit to discuss even the minutest details of our daily lives.

IV. History of the composition of the Ma'navā Dharma-S'a'stra.

It is an accepted view that the metrical Smritis called Dharma-S'astras (written in later Anushtubh and sometimes in Trishtubh) are based on corresponding Sūtra works called Dharma-Sūtras which had been prepared by the teachers of the different Vedic Schools for the guidance of their pupils. Each Vedic School possessed one such peculiar work. The Mānava-Dharma-S'astra, according to this view, may be considered to be a versified recast of one such work belonging most probably to the Mānavas, a subdivision of the Maitrāyaniya School of the Krishna-Yajurveda. The supposed Dharma-Sūtra has, however, not yet been recovered ; and is probably lost for ever. (See Macdonell's History of Sanskrit Literature, page 262).

It should be noted, however, that the Manu-Samhitā, in spite of its sectarian origin, commands universal reverence perhaps on account of its association with the great name of Manu whose sayings are said in the S'rutis to be salutary and infallible. (For details, see *supra*—section VIII).

V. Different versions of the Ma'navā Dharma-S'a'stra.

According to Nárada Smriti * the original Dharma-S'astra (made by Brahman) consisted of 100,000 verses, but underwent

* Cf. भृतसाहस्रो यथः प्रजापतिना क्वतः स मन्वादिभिः क्रमेण सचिक्षः ।—Nárada-Smriti as quoted by Medh. on Manu, I. 58.

Also, इह भगुगिथः कविशदिविच्छिन्नपरम्परायात्सूक्यथप्रबन्धिदमाह—
Preface to Govinda-rája's commentary.

successive abridgments at the hands of Manu and others, the last of these being assigned to Sumati Bhárgava, a descendant of Bhrigu's line by birth, or by discipleship, or probably by both. This last version is said to consist of 4000 verses. Our Manu-Samhitá which contains 2685 verses only may be a still more abridged version. That the original Mánava Dharma-Sástra is different from the work which now goes by the name of Manu, is clear from the fact that some of the Slokas attributed to Manu by Vasishtha* and others are not to be found in the present Manu-Samhitá, while Vasishtha's system of money-lending is explicitly mentioned in the latter work † and is actually to be traced intact in some of the MSS. ‡ of the Vasishtha-Samhitá.

VI. Vriddha Manu or Brihat Manu.

We know of a work or works under the names of Vriddha Manu and Brihat Manu, quotations from which are occasionally met with. We prefer to take them as the model of all or at least some of the Dharma-Sástras that go by the name of Manu. Eminent scholars like Dr. Bühler, however, are of opinion that the Vriddha Manu and Brihat Manu are a work or works later than even the present Mánava-Samhitá, the epithet Vriddha or Brihat, according to them, meaning *enlarged*. But neither of the words can have that meaning. The word Vriddha means *old*, or both the words may at most mean *large* and not *enlarged*. Now, we find that generally works of this

* Cf. Vasishtha, XX. मानवज्ञात्र शोकसुदाहरनि—

वपने मिखला दखो भैचचर्या ब्रतानि च ।

निवर्त्तने दिजातीनां पुनः संस्कारकर्मणि ॥

† वसिष्ठविहितां वह्नि भजेदित्यविविहितोम् ।

अर्थातिभागं गृह्णयामासादवाहुषिकः गते ॥ Manu, VIII. 140.

‡ See Dr. Bühler's note to Manu, VIII. 140.

kind, instead of being enlarged, rather go on continually being abridged perhaps to be suited to the ever-decreasing span of human life. (Cf. The history of abridgments of the Atharava-véda, the A'yurveda, and the Mahá-Bhárata). The Náradá-Samhitá, certainly not a work of yesterday, gives a clear history, explicitly on the said ground, of the gradual *abridgment*, and not of the *enlargement*, of the Manu-Samhitá. In the face of these evidences we would not venture to call the old or the large Manu a decidedly later production.

The chief internal evidences on which the posteriority of the Vriddha and Brihat Manu is based, are their contradictions with the present Manu-Samhitá which sometimes gives more archaic views, and their closer resemblance to the advanced views of Yájnavalkya and Náraṇa. But these need not trouble us much, as we all know that such arguments often fall to the ground when critically examined by our Pandits who, possessed as they are of a keener insight into the matters, can easily reconcile the passages concerned. Where a reconciliation is absolutely impossible it should be held to be due to some interpolation, more probably with regard to Vriddha or Brihat Manu,—a process so common in works not yet fully discovered and familiar to us only in fragments.

Another ground which is sometimes adduced to make the Vriddha Manu a later production is its reference to the twelve signs of the zodiac. But this is not at all convincing.* It is

* Here we are supported, as far as this point is concerned, by an eminent scholar like Dr. Bühler who says :—“I do not think that it has been proved that every work which enumerates the *Rā'sis* must be later than the period when Ptolemy’s astronomy and astrology were introduced into India”.—Introduction to the Laws of Manu, page cxvii.

some of the Western scholars who tell us that we have borrowed our *modern* knowledge of Astronomy from the West, and that Vriddha Manu, therefore, which contains references to the solar instead of our primitive lunar zodiac, must be later than the famous Greek Astronomer Ptolemy (2nd cent. A. D.) who, in the West, rearranged the zodiac in the modern solar form. We, on our part, however, are inclined to turn the table against them and believe that the conception of the solar zodiac, mentioned as it is in Vriddha Manu, spread rather from the East to the West, and not from the West to the East.

VII. The title *Manu-Samhita'*, as applied to the present work, criticised.

The title *Manu-Samhita* would at the first thought imply that Manu is the author of the work. But that it is not so is evident from passages like *Manu I. 59* * where Manu requests the sages who had assembled to listen to Manu on sacred law, to hear from Bhrigu as his substitute, and *I. 119* † where Bhrigu, in his turn, assures the sages that he will narrate the Dharma as taught by Manu. So, let us for the present hold that Bhrigu is the author of the present work.

From *Manu I. 60* ‡, *V. 1*, § &c., again, where Bhrigu himself is referred to in the third person, we see that there the speaker is some other person than Bhrigu. So, we can infer that the work had passed through at least three different hands before it attained the present form. The author of the present

* एतदोऽयं भगुः शास्त्रं शावधिष्यत्यग्निवतः । १५८

† यथेदसुक्तवाच् शास्त्रं पुरा पृष्ठो मनुमेया ।

तथिदं यूयसप्यद्य मत्प्रकाशाग्निवीधतः ॥ १११८

‡ ततस्था स तेनोक्तो महर्षिभर्तुना भगुः ।

तानब्रवीद्धशीन् सर्वज्ञं प्रीतामा शूयतामिति ॥ ५४६

§ इदमूचुमेहाकानमनलप्रभवं भगुम् । ५४१

Manu-Samhitá, according to this view, is neither Manu, nor Bhrigu, but a third sage. This third man is yet to be discovered.

The orthodox scholars, however, holding that the reference to Bhrigu in the third person is not a convincing proof, as it is an almost common practice with the A'cháryas to refer to themselves in the third person, dispense with the third sage referred to above, and take the present work to be the recension of Bhrigu himself. (See Kull. under Manu I. 4.)

VIII. The authority and popularity of Manu-Samhita'.

The authority of the Manu-Samhitá is undisputed.

Cf. पुराणं मानवी वर्ष्यः साङ्गे वैदिकित्सितम् ।

आज्ञासिद्धानि चत्वारि न इत्यव्याप्ति विद्युभिः ॥ Mahá-Bhárata.

Many myths have since very early times clustered round the name of Manu. He is regarded as imperfect in the study of the Veda, in the knowledge of its meaning, and in the performance of its precepts. His origin is said to be divine and he is sometimes declared to be even a manifestation or incarnation of the Supreme Soul.

Cf. एनसिके वदन्त्यग्निं भरुमन्त्रे प्रजापतिम् ।

इन्द्रसिके परे प्राणसपरे ब्रह्म शाश्वतम् ॥ Manu, XII. 128.

Different Vedic works belonging to different schools* declare, "नमृक्षेऽयत्किञ्चावदत् तस् भेषजम्"—"All that Manu said is medicine, i.e., salutary". He is said to be the fountain-head of all the Smritis or traditional lores, and Brihaspati, while proclaiming the superiority of Manu on the score of his strict adherence to the Veda, clearly declares that a text opposed to Manu is not commendable.

* Káthaka, XI. 5 ; Maitráyaníya Samhitá, I. 1. 5 ; Taittiríya Samhitá, II. 2. 10. 2 ; and Tández Bráhmaṇa, XXIII. 16. 7.

Cf. वेदार्थोपनिवस्युलात् प्रांधाच्च हि मनोः सृतम् ।

जन्म धैविपरीता या सा सृति ने प्रशस्यते ॥—Brihaspati.

The *Pandits* adhere to the above view up to the present time.

This supreme position of the author justly commanded the unflinching adherence of the Hindus and made the work exceptionally popular. The completeness of the work, its orderly arrangement, its intelligibility, and, above all, the divine origin of its author probably contributed to the same result.

IX. Manu-Samhita'—its relation with some of the Samhita's and the Pura'nas and the Maha'-Bha'rata.

Our Manu-Samhitá is in language and substance closely connected with some of the Samhitás, e.g., Vishnu and Vasishtha, and, in some parts, with the Mahá-Bhárata and some of the Purána's. Of the Mahá-Bhárata three Parvans alone (Vana, Sánti and Anus'ásana) contain about 260 Slokas which are also found with little or no variation in the Samhitá. Not less than 20 Slokas* of Ch. I of the latter work are to be found in the former in Ch. 231 of the Sánti-Parvan. Some of them occur in Vishnu-Purána in Book I, Ch. ii-vii, Váyu-Purána, Ch. iv-vi, Brahmánda-Purána, Book II, Ch. 61, as well as in many other Purána's. The resemblances in all these works are so very frequent that one has to refrain from noting them from fear of monotonous repetition. As to the relation between the Samhitás that go by the names of Manu, Vishnu and Vasishtha, the consensus of opinion, based on internal grounds† as well as on that of style, is that the Manu-Samhitá is anterior to Vishnu, but posterior to Vasishtha. But as to the relation between the Manu-Samhitá and the Mahá-Bhárata, it is

* Cf. Slokas 18, 21, 65, 66, 69, 70, 75—78, 81—86, &c. &c.

† See under section V in page iv.

difficult to determine which one has borrowed from the other. The reference to the name of Manu in the Mahá-Bhárata might mean the author of the original Samhitá and not of the present redaction. So, it may be that both of them have made use of the same materials. Some portions of the Mahá-Bhárata, however, seem to be elucidations of the present Manu-Samhitá and may be held to have been taken from the latter. This also tallies with the orthodox view about the relationship between the authors of the two works for which see *supra*, page xi.

X. Date of Composition of the present Manu-Samhita'.

Of the many commentaries of the Manu-Samhitá that have reached us, the Bháshya of Medhátithi is the earliest and most valuable. Medhátithi who probably wrote in the 9th century A. D. very frequently quotes opinions and various readings given by his predecessors and shows by the number of conflicting explanations which he sometimes adduces for a passage of the text, that in his time too a large number of commentaries on the Manu-Smriti existed. Among the persons thus quoted he designates some by the terms Púrva and Chirantana. *Purva* means simply 'former', but *Chirantana* is a much stronger term and certainly refers to predecessors belonging to a remote antiquity. "As Medhátithi, writing in the 9th century A. D., knew of commentaries to which he was compelled to assign a remote antiquity, it is only a moderate estimate", says Dr. Bühler, "if we assume that the earliest among them were in his time from three to four hundred years old". The learned Doctor continues, "But, if in the 6th or in the 5th century A. D. glosses on our text existed, its composition must go back to much earlier times. For, the widely divergent explanations of the more difficult passages,

which Medhátithi extracts from his predecessors, indicate that even the earliest among them were distant from the compiler of the Samhitá by a considerable period of time, an interval so great that the real text had been forgotten".

There is however a passage * in the 10th chapter of the work which has been frequently supposed to contain a hint regarding the earliest limit of its age. There the races of the S'akas (Scythians), Pahlavas (Parthians), Yavanas and Chínas, &c., have been mentioned. Western Scholars are of opinion that all these names, especially the name चीन, are of comparatively modern origin, and that the composition of the Manu-Samhitá, therefore, cannot go before the 3rd cent. B. C. from which time the name चीन came to be applied to modern China.† We are, however, not prepared to abide by this decision. The name चीन as applied to modern China may be a modern name, but in reality it is a very old name and was originally applied not to modern China but to a country (below the Himalayan ranges) which probably extended as far as Kashmir in the west, and Assam in the east. The PuránaS, &c., describe चीन to be a northern or a north-eastern province in India.‡ The शक्ति-सङ्ग्रह-तन्त्र which gives a lucid geographical

* पौर्णद्वाकाशीड्द्विङ्गः काम्बोजा यवनाः शकाः ।

पारदाः पञ्चवासीनाः किराता दरदाः ख्याः ॥ Manu, x. 44.

† 'Chinese Scholars tell us that the name China is of modern origin and only dates from the Thsin dynasty or from the famous Emperor Shi-hoang-ti, 247 B. C.'—Max-müller's 'India, what can it teach us?'.
‡ काम्बोजा दरदाश्चैव वर्चराः प्रियश्चौकिकाः ।

चीनाशैव तु पाराश पञ्चवा वास्तवोदराः ॥ ११८

एति देशं हुग्दीचाय, प्राच्यान् देशान् निवीधत ॥ १२१

Váyu-Purána, Purva, ch. 45.

ऐशान्याम्...वर्णराज-किरात-चीन-कौलिन्दाः ।—डहत्संहिता, १४ अः ।

description of the Indian provinces, places चीन to the south-east of Tibet.* In the Mahá-Bhárata, Bhagadatta, King of Kamrup (Assam) is said to have fought with Arjuna with the help of the चीन soldiers †. Evidently, the Gurkhas and not the Chinese are meant there, as the people of a far remote country are not expected to interfere in a civil war of a different people. So, it is clear that the researches of the western scholars in this point, based as they are on such misconceptions, are not at all convincing. Similar arguments can be advanced with regard to the other names also. Let us, therefore, try to fix the date of the Manu-Samhitá on some more satisfactory grounds.

ORTHODOX VIEW ABOUT THE DATE OF THE MANU-SAMHITA'.

The author of the Mahá-Bhárata is Vyása, the great-grandson of Vasishtha, and that of the Manu-Samhitá is Bhrigu (brother of Vasishtha), or a near disciple of Bhrigu's School. ‡ From the relationship thus established between the authors of the two works in question it may be fairly concluded that Vyása is posterior to the author of the Samhitá. Now, Vyása flourished towards the end of the Dwápara and in the beginning of the Kali Yuga of which latter 5016 years § have elapsed. Only 1915 years have passed since the birth of Christ. The author of the present Samhitá, therefore, flourished at least before 3000 B. C.

* मानसेश्वद्दत्तपूर्वे चीनदेशः प्रकौचितः ।

† स किरातैश्च चीनैश्च व्रतः प्राग्योत्तिषेऽभवत् । Sabhá, 26. 9.

‡ See under section VII—pages v, vi).

§ This calculation is based on the records of बहुतसंहिता, सिद्धान्त-शिरोमणि and राजतरङ्गिणी, &c. The last of these tells us that the battle of Kurukshetra was fought in the 654th year of Kali-yuga and that the S'aka-era commenced when 3179 years of Kali had elapsed. See Rája-taranginí, I. 51, 56.

This orthodox view, we know, is put forward only to be rejected by the scholars of the West and, in their wake, by those of the East. But still we should not refrain from stating it, as we sincerely believe it. For the orthodox section, it will be far better to stick to this honest and not unsatisfactory theory than to grope in the dark by following the 'enlightened' scholars and to drag the poor author of the work from one period of time to another through several centuries—from the 2nd century A. D. or a little earlier (as put by Dr. Bühler) to the 13th century B. C. (as fixed by Sir William Jones).

XI. The Commentators of Manu-Samhita'.

Of the numerous commentators of Manu-Samhitá, Medhá-tithi, Govinda-rája and Kullúka Bhatta are the most famous, the last of them being most widely read. The commentaries of Sarvajna-Náráyana, Rágavánanda, Nandana and Rámachandra have also been printed and published. Here and there the first few give many original and useful informations, but the last one seems to be of little value. Kullúka in his commentary refers to a few other names, e.g., Vis'wa-rúpa and Dharaṇídhara, but their works have not yet been recovered. Mádhaváchárya, Sridhara Swámin, Ruchidatta, Bhojadeva, Bháruchi—each of these also are accredited with the authorship of a commentary on Manu-Samhitá, but their works, too, remain unexplored up to this time. The latest commentator known is Gangá-dhara whose work is throughout marked by a spirit of unique originality.

XII. Kulluka Bhatta—his personal history.

In the introductory verses to his commentary Kullúka informs us that he was the son of a Várendra Bráhmaṇa, named Divákara Bhatta belonging to the Nandana-vásin (now known as Nányasi) family of Varendri (modern Rajshahi

Division in Bengal), and that he wrote his commentary at Benares with the assistance of many other Pandits. In his commentary Kullūka has quoted Gōvindarāja. He, in his turn, has been quoted by Raghu-nandana who flourished in the 16th century. Jitmūta-váhana (a judge in king Ballálá Sena's court) who had flourished before Raghu-nandana, quotes Govindarāja, but not Kullūka. From this it may be assumed that Kullūka lived before Raghu-nandana and after Jimūta-váhana. This is also quite consistent with the view derived from another independent source, viz. the Kulajis of the Várendra Bráhmans from which it appears that Kullūka lived in the middle of the 13th century. Rájá Ganesh of Bengal who flourished in the beginning of the 15th century is said to have been directly descended from Kullūka from whom he was fifth in descent.

XIII. Kulluka's Commentary.

The Manwartha-Muktávalí of Kullūka Bhatta was considered until lately the most trustworthy guide for the exposition of the Manu-Samhitá. But in reality it is only, as Prof. Jolly has put it, 'an improved version of Govinda-rája's Manu-tiká', which, again, is a too abridged version of Medhátithi's Manu-Bháshya. In spite of the asperity with which Kullūka often inveighs against his predecessors, he has not disdained to copy large portions from the above two commentaries* sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where his wording appears to be altogether different, the influence of Medhátithi or of Govinda-rája is distinctly visible.† Under

* To do justice to Kullūka it should be stated here that Kull. does not conceal this but makes a clear confession to this effect in his introductory verse no 2 (which see).

† See Kullūka on I, 33, 61, 94; II, 44, 186; &c. &c.

these circumstances the value of the Manwartha-Muktávali is, since the recovery of the Bháshya and of the Manu-tíká, not very great, though it is undeniable that in certain cases Kullúka's independent remarks or criticisms* of the earlier works are interesting and useful.†

The value of his well-known composition for a critical restoration of the text of Manu has, however, been diminished by its brevity and by a general habit of replacing the words of the text by synonymous terms, instead of repeating and explaining them. Its great fame in India, and its extensive use in all parts of the country may be accounted for by the fact that of all the commentaries, now available, it is the most concise and at the same time, most substantial, and 'that it was written and approved at Benares, which town has, since remote past, been a most important literary centre and the chief source from which the Pandits draw their supply of books.' The fact that Kullúka was somehow or other long regarded as a great authority also counts much with the conservative Hindus.

XIV. Manu's Philosophy of Creation.

The philosophy of creation as propounded by Manu is a veritable puzzle. By the introduction of the परत्राणि, his philosophy has been more or less kindred to the (Vedic or the better-known) Vedántic system, while the mention of the Principles of महत्, महङ्गार, &c., would rather lean towards the Sámkhya

* See Kullúka on I. 5, 103; II. 238; III. 50; VIII. 142; &c. &c. In most of such cases Kull. puts the sum and substance of his criticism in verse.

† This paragraph has been partly adapted from Dr. Buhler's Introduction to his 'Laws of Manu.'

system of philosophy. But his theories are not exactly identical with the one or the other of the two systems in vogue. The easiest course would have been to leave him alone, but the scholiasts would not do this. They want to drag him down and would not let him off until his words have been passed by being weighed with one or other of the current theories of creation. Hence, the philosophical verses have been variously interpreted by various commentators according to their own philosophical convictions. We are, however, concerned here with the view of Kullūka only who has, it should be noted, interpreted them from the Vedāntic stand-point. (For a detailed account of Manu's views together with the interpretation of Kullūka, see under Sl. 8 and 15 of Chapter I.)

The first chapter of the Manu-Samhitā gives a full and connected history of creation which may be conveniently divided into five sections as will be noticed below. It should be noted that these different sections do not refer to particularly different creations, but all these taken together make the history of creation *complete* after a Mahá-Pralaya. A Mahá-Pralaya takes place every hundred years of ब्रह्मा,* a Minor-Pralaya (or अवाक्षर-प्रलय) every night of ब्रह्मा (cf. Manu I. 74), and a Khabda-Pralaya at the end of a मन्त्रकर (cf. Manu I. 80). These do not take place once for all, but *ad infinitum*. It should also be remembered that, according to Hindu Philosophers, सृष्टि and प्रलय are always preceded by each other. Each सृष्टि is determined by the actions of the individuals in the previous सृष्टि. So, although the two, viz., सृष्टि and प्रलय, have a beginning, their cycle is eternal. They can have no *strict* beginning, as then

* Cf. एवं तु ब्रह्मणी वर्धमेकं वर्धमतं च तत्।

श्रतं हि तस्य वर्षाणां परमायुक्तं हात्मनः॥ Vishnu-Purāna I. 3. 24.

the varieties (i.e. inequalities) in the creation would be inexplicable. If the creation had a strict beginning as in the Scriptures of the other peoples why should the male have been a male, the female a female, and so on, in that very beginning ? The and superiority of the one to the other will be unwarranted (अक्षताऽन्यथागम-प्रसङ्ग), if it were not due to his past actions. It seems therefore more rational to hold the cycle of creation and destruction to be without a strict beginning, however queer it may sound to the modern ear.

Now, we revert to the proper subject. It should be noted that the creation after a Mahá-Pralaya is only set on foot by ब्रह्मा, but it is carried on further and completed by ब्रह्मा and his issue—विराट् भरु, प्रजापति, &c. ब्रह्म creates or, rather, is himself born as ब्रह्मा, and then retires from the active field, although it is undeniable that he all along remains as (the fountain-spring of all energies. Now, the genealogy of ब्रह्मा is rather obscure. Some, perhaps on the strength of the expression तदिष्टः (= तेन ब्रह्माणा उत्पादितः) &c. in Sl. 7, hold ब्रह्मा to be one degree removed from ब्रह्म, but Kull.'s explanation of तस्मिन् जज्ञे &c. (Sl. 9) as well as his paraphrase of the word स्वायम्भूव in Sl. 61 and 102 as ब्रह्मपौत्र (instead of ब्रह्मप्रपौत्र, the word ब्रह्मन् here evidently referring to ब्रह्म and not ब्रह्मा) leads us to infer that he takes ब्रह्मा to be identical with ब्रह्म। This latter explanation has been mentioned by Medh. also under Sl. 11 as an alternative view. According to this view the expression तदिष्टः (= तेन उत्पादितः) in Sl. 9. should be explained as तन्मयः ; (cf. Medh.—तदिष्टः, तन्मयतात् तच्छर्वैरस्य)। Gov. also while explaining स्वायम्भूवस्य in Sl. 61 as स्वयम्भूवसुः, explains स्वायम्भूवः in Sl. 102 as प्रजापति-नसा, thus hinting that प्रजापति (here ब्रह्मा) and स्वयम्भूव may be held to be identical. The author also, although he describes the Bráhmaṇas as originating from the mouth of ब्रह्मा in Sl. 31, speaks of their being born from the mouth of स्वयम्भूव in Sl. 94, which evidently shows that the two

may be held to be identical. It should be stated here that both these views are equally tenable and can be reconciled by holding the relation of सेदसेद (i.e. सेद, असेद and सेदासेद) between ब्रह्म and ब्रह्मा as referred to by Kull. himself under Sl. 8 and 9.

Now, the *five* sections of creation referred to above (see *ante* page xv) are as follows :—

(i) Sl 6—19, (ii) 20—31, (iii) 32—41, (iv) (61—63) and (v) 74—78. Of these, the first three are given by Manu himself and the last two by his son, pupil and substitute—Bhrigu. In section (i) (viz., Sl. 6—19) Manu describes the creation of the materials (उपादान) required for all subsequent creations.

The statements of the creation of सर्वमूर्तानि in Sl. 16 and of व्यवस् (= लक्ष्यं जगत्) in Sl. 19 do not refer to any separate creation, but refer, briefly in both cases, to all the creations to be described later on as a whole.* In section (ii) (viz., Sl. 20—31) Manu gives an account of the creation chiefly of abstract things (viz. गुण, क्रिया and जाति), but also refers to some of the animate and inanimate things (e. g., दिन, भूमि, देव, ब्राह्मण, चतुर्थ, वैश्य, शूद्र, सरित, सागर, ग्रील, &c.). In section (iii) (viz. Sl. 32—41) he describes the creation of the rest of the material things, animate and inanimate, by Brahmá through the प्रजापति in the following succession :—ब्रह्मा—विराट्—(स्वावचुवः) सतुः—प्रजापतयः स्वावरजन्मसम्। In section (iv) Bhrigu refers to the creation by the other मनुष्य during the period of supremacy (मन्त्रन्तर) of each. A मन्त्रन्तर is $\frac{1}{4}$ of a कल्प (Brahmá's day). In section (v) Bhrigu narrates the order of creation of the Bhútas and their properties after a Mahá-Pralaya, not discussed by Manu.

The chart in the next page will fully illustrate the creation as described in the work.

* Cf. प्रायेणाचायाणामिथं गौली यत् आदौ संक्षेपेण किञ्चिद्व वर्णयित्वा पश्यत् सदैव विशद्विकुञ्चन्ति ।

ब्रह्म, स्वरूपः; (Sl. 6) नारायण (Sl. 10) or परमात्मा
 Himself born as ब्रह्म also called हिरण्यगमं (Sl. 9, 11)

महान् (Sl. 15)	दौीः, भूमिः, व्याप्तिः, जाति, संज्ञा युणः, क्रिया, विग्रहः (Sl. 32)
अहस्ताः; (Sl. 15)	द्विषः, and अपां द्विषः, कालः, अवतारिणी, (खाययुषवः) मधुः; (Sl. 33)
चान्मसः। (Sl. 13)	सान्मसः। सरितः, सागरः, गैलः;
मनः:	N.B. Probably समसूक्ष्मः, विषयसर्वम्, प्रजापतयः (Sl. 34)
चानेद्विद्याणि च (Sl. 14)	the great receptacles are तपः, वाक्, चरितः, क्लोषः, &c., &c.
(Sl. 15)	महायुत्तरिणि (Sl. 18)
	{आकाशम् from महान् in the form of आकाशतन्त्राव (Sl. 75) ed (directly or indirectly) with the materials noted in the left column.
वायुः (Sl. 76)	
चातुर्थः; (Sl. 77)	देव-मातुष्ट-पृष्ठव्यापदयः सप्त मातृवः (Sl. 36) चक्षुं च पृथ्
जापः; (Sl. 78)	जाप्तसः; and इवत्ततादयः चक्षुः (Sl. 61) not
	आवरणः (Sl. 36-41) direct, but through descendants
पृथिवी (Sl. 78)	स्थापरजात्मसम् (Sl. 61, 63) in one's own सत्त्वन्

* ब्रह्म is regarded by some to be one degree removed from ब्रह्म, but Kull. seems to take him to be identical with ब्रह्म। See Introduction pages xvi, xvii.

ANALYSIS

OF

CHAPTER I.

Sl. 1-3. The sages approach Manu with a request to narrate Dharma to them.

4. He consents.

5. He begins with a description of the origin of the Universe which has a direct reference to the धर्म and अधर्म of the individuals.

6-7. The birth of the Self-born.

8, 9, 11. Creation of water and the Primordial Egg, and the birth of Brahmá in that Egg.

10. The meaning of the word नारायण—the one of whom जल or water was the first abode.

12, 13. After a [Bráhma] year Brahmá splits the Egg, into two pieces with which he builds the heaven, earth, sky, seats of water and the points of horizon.

15, 14. From प्रकृति, he draws सहस्र, thence अङ्गार and thence मनस्, the cognitive senses and the operative senses.

16. The creation of the Universe from the above Principles along with the तत्त्वात्.

17. The meaning of the word शरीर (as applied to the body of परमात्मा), viz., that on which depends (cf. the root श्रि) the creation of the universe.

18-20. The creation of the Bhútas and their properties.

21. The assigning of the names, functions and ordinations to the different forms of creation according to the instructions of the Vedas.

22-27. Creation of all things—abstract and concrete, viz., gods, sacrifice, time, stars, planets, penance, words, desire, anger, pleasure and pain, and so forth.

28-30. Each one sticks to his own acts naturally.

31. Creation of Viráj.

32. Viráj creates Manu by penance.

34-35. Manu creates the ten Prájapatis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nárada.

36-41. The Prajápatis created seven other Manus and all other sorts of things—animate and inanimate, mobile and immobile. [The gods, sages, Rákshasas, Pis'áchas, lightning and thunder, rainbow, luminaries, men, beasts, birds, worms, etc., etc., etc.]

42. The order of creation :—

43. Some (e.g. men, beasts, &c.) are born in the *womb*.

44. Some (e.g. birds, serpents, &c.) are born in the *egg*.

45. Some (e.g. gnats, &c.) are produced from hot moisture.

46. The plants rise upwards. The Oshadhis perish with the ripening of their fruits.

47. The वनस्पतिः bear fruit *without* flower. There is another species which bears fruit *with* flower.

48. गुच्छ, गुच्छ, grass and creepers grow from seed or from slip.

49. The plants *internally* feel pleasure and pain.

50. Description of creation concluded.

51. The Creator disappears in Himself, and प्रलय sets in.

52-53. The world exists during Brahmá's day, and disappears during his night when the individual souls cease from their work.

54. Universal Dissolution.

ANALYSIS

C

55. The individual soul with sense-organs, etc., in the astral body remains unconscious during the time of Dissolution.

56. He is then re-born according to his acts.

57. Creation and Destruction are repeated *ad infinitum*.

58. The preparation of this Sástra by Brahmá and its succession to Manu and others.

59. Manu delegates to his son and pupil, Bhrigu, the task of narrating Dharma.

60. Bhrigu consents gladly.

61-63. There are six other Manus who are descendants of स्वायम्भूत मनु । These are—स्वारोचिषि, अौतसि, तामस, रैवत, चान्द्रम् and वैवस्वत । They, too, are creators during their terms.

64-68. Measure of time—18 निमिष make one काष्ठा ; 30 काष्ठाः make one कला ; 30 कलाः make one सुहर्त्ता ; 30 सुहर्त्ताः make one अहोरात्र । 30 human days make one अहोरात्र of the Manes, 360 human days make one अहोरात्र of the gods.

69-70. सत्ययुग = 4000 divine years + 400 years as युगसम्प्लाण + 400 years as युगसम्पर्श ।

$$\text{सत्ययुग} = 3000 + 300 + 300 = 3600 \text{ divine years.}$$

$$\text{क्षापरयुग} = 2000 + 200 + 200 = 2400 \text{ divine years.}$$

$$\text{कलियुग} = 1000 + 100 + 100 = 120 \text{ divine years.}$$

71. The total of the above four Yugas (i.e. 12,000 divine years) makes one divine Yuga.

72-73. 1000 divine Yugas make one day of ब्रह्मा, and 1000 divine Yugas make one night of ब्रह्मा ।

74. At the end of his sleep ब्रह्मा awakes and creates.

75-78. The creation in the *beginning*. From मनस् or महतत्त्व springs ether (आकाश) with the property of sound ; from ether springs air with touch ; from air springs fire with colour (रूप) ; from fire springs water with taste ; from water springs earth with smell.

79-80. 12,000 (divine years) \times 71 = One मन्त्र | The मन्त्र (considering their cycle) are innumerable.

81, 82. In सत्ययुग Dharma is complete ; in other ages, it diminishes foot by foot.

83. In सत्ययुग the span of human life is 400 years ; in other ages the span of life decreases gradually by one-fourth.

84. The span of life, boon and curse, and the desired result of an action are realised according to the character of the age.

85. Different वर्षs prevail in different ages.

86. Penance in सत्य, self-knowledge in वैता, sacrifice in दापर, and charity in कलि।

87-91. The duties of the different castes.

92-101. Praise of the Brāhmaṇa ; the grounds therefor.

102. Swāyamhhuva Manu spoken of as the originator of this Sāstra for the discrimination of the different duties of the different classes.

103. This Sāstra should be studied by all the twice-born castes, but should be taught by the Brāhmaṇas only.

104-106. A careful perusal of this work makes a Brāhmaṇa immune from sin. The other results of its study. This is the best of the Sāstras.

107. It contains a discussion of acts and perpetual customs.

108-110. Praise of आचार, one of the best duties.

111-117. Contents of the complete work, chapter by chapter.

118. Some additional contents.

119. Bṛigu assures the sages that he will narrate to them the teachings of Manu intact.

कुल्लूकभट्ट-कृत-टौकोपक्रमणिका ।

गोडे नन्दनवासिनानि सुजनैर्वन्द्ये वरेन्द्रगां कुले
 श्रीमङ्गलदिवाकरस्य तनयः कुल्लूकभट्टभवत् ।
 काश्यामुत्तरवाहिजङ्गुततयातोरे समं पश्छितैः
 तेनेवं क्रियते हिताय विदुषां मन्वर्थसुक्तावली ॥१॥

सर्वज्ञस्य मनोरसर्वविदपि व्याख्यामि यद्वाज्ञयम्
 युक्त्या तद्बहुभिर्यतो मुनिवरैरेतद्बहु व्याकृतम् ।
 तां व्याख्यामधुनातनैरपि क्षतां न्यायां ब्रुवाणस्य मे
 भक्त्यां मानव-वाज्ञये भवभिदे भूयादशेषवरः ॥२॥

मौमांसे बहु सेवितासि सुहृदस्तकाः समस्ताः स्य मे
 वेदान्ताः परमात्मबोधगुरवो यूर्यं मयोपासिताः ।
 जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
 प्राप्तोऽयं समयो मनूक्तविष्टतौ साहाय्यमालम्ब्रप्रताम् ॥३॥

हेषादिदोष-रहितस्य सतां हिताय
 मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।
 देवाद् यदि क्वचिदिह स्वलनं तथापि
 निस्तारको भवतु मे जगदन्तरात्मा ॥४॥

मानववृत्तावस्यां ज्ञेया व्याख्या नवा मयोऽङ्गिवा ।
 प्राचीना अपि रुचिरा व्याख्यातृणामशेषाणाम् ॥५॥

TRANSLATION

OF

KULLU'KA'S PREFACE.

1. Kulluka Bhatta, son of Divakara Bhatta, was born in the respected family called Nandanavasin in the Division of Varendri in Gauda. For the benefit of the learned, this Manwartha-Muktavali (lit. the string of pearls of the meanings of Manu) has been composed by him in Benares where the Ganges flows towards the North.

2. That I with so little knowledge venture to explain the words of the Omniscient Manu is prompted by the fact that they have been fully and properly explained by many great sages. May the Lord of all be for the cessation of the re-birth of me, who, out of reverence for the words of Manu, am going to recount the explanations [of the ancients] as well as the reasonable portions of that of the moderners.

3. O Mimamsa, you have been much attended by me ; Tarkas (Nyaya), you all are my friends ; Vedantas, the guide to the knowledge of the Supreme Soul, you were waited upon by me ; Grammars, a friendship from childhood has grown [between us]. To all of you I pray—please to help me in my expositions on the words of Manu ; this is the proper time.

4. May the Soul of this world purge me of [the sin of] my slip, if accidentally committed by me, who unaffected by faults like jealousy, etc., am going to state the true import of the words of Manu for the welfare of the good.

5. In this Vritti (commentary) on Manu, I have invented a charming and new, though [really] old, course of explanation adopted by a large number of the ancient scholiasts.

॥ ओ॒३८ ॥

मनुसंहिता

प्रथमोऽध्यायः ।

[स्वयम् च नमखात्य ब्रह्मणीभिर्विवेच्य से ।
मनुप्रणोतान् विविधानं धर्मान् वद्यामि शाश्वतान् ॥ (क)]

मनुसेकायसासीनमभिगम्य महर्षयः ।
प्रतिपूज्य यथान्यायमिदं वचनमश्ववन् ॥ १ ॥

Prose-order.—महर्षयः एकायम् आसीनं सनुम् अभिगम्य प्रतिपूज्य [च] यथान्यायम् इदं वचनम् अश्ववन् ।

Bengali.—একাঞ্চিত ও (বহুভাবে) সংসারে অশুর সম্মুখে সমাগত ইউঠা মহর্ষি-গুণ তাহার পূজা করিলেন এবং যথোচিত ভাবে তাহাকে এই বাকা বলিলেন ॥ ১ ॥

English.—The great Seers approached Manu, who was intent and [comfortably] seated, and having revered him spoke in due form these (i.e. the following) words. 1.

Kulluka.—मनुसेकायसासीनमित्यादि । अब महर्षीयां धर्मविषयप्रश्ने मनोः
'शूद्राम्' इत्युच्चरदानपर्यन्त-शीकचतुष्टयेन एतस्य शास्त्रश्च प्रेक्षावत्प्रवृत्तुप्रयुक्तानि
विषय-सम्बन्ध-प्रयोजनानि उक्तानि (१) । तत्र धर्मो एव विषयः (२) ; तेन सह वचन-

(क) Some of the MSS. of the Manu-Samhitā begin with this verse, but it is not found in the commentaries of Medhātithi and Kullūka. The verse has, however, been recognised by Govindarāja, Nāráyana and Rāghavānanda.

सन्दभृपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकभावलक्षणाः सत्त्ववः (३), प्रमाणान्वारा-सत्त्विकाटस्य स्वर्गीपवर्गादि-साधनस्य वर्ष्मस्य शास्त्रेकगम्यत्वात् (४); प्रयोजनस्तु स्वर्गीपवर्गादि (५), तस्य धर्माधीनत्वात् (६)। यद्यपि पद्मपृष्ठगमनादिकृपः कामोऽप्यत्र अभिहितः, तथापि “कृतुकालाभिगामी स्यात् खदारनिरतः सदा” [मनु—३१५] इति कृतुकालादिनियमेन सोऽपि धर्म एव (७)। एवच्च अर्थार्थनमपि “कृतासृष्टाभ्यां जीवेत्” [मनु—४१४] कृत्यादिनियमेन धर्म एव इत्यवगत्वाम् (८)। भौत्तीपायत्वेन अवाभिहितस्य आव्याजानस्यापि धर्मत्वात् धर्मविषयत्वे सोऽप्येषकलत्वं अस्य शास्त्रस्य उपपदम् (९)।

पौरुषेयलेङ्गपि मनुवाक्यानाम् अविगीत-महाभास्त्र-प्रियग्यात् श्रूत्युपग्रहाच्च वेदसूत्रक-तया प्रामाण्यस्य (१०)। तथा च क्षान्दाम्य-ब्राह्मणे श्रवते—“मनुव वत् किञ्चिद्ब्रह्मत् तस्मैषं सेषजलाद्य” [ताराग्र—२३१६०] (११) इति। इहस्तिरयाह—“वेदार्थीप-निवेद्यत्वात् प्राधान्य” हि मनोः क्षृतम्। मन्त्रविषयरोता या सा स्मृतिं प्रशस्तते ॥ ताव-क्षास्त्रार्थीभन्ते तर्काव्याकरणानि च। धर्मार्थसीक्षोपदेष्टा मनुवावत् द्वयते” (१२)॥ महाभारतेऽप्युक्त—“पुराणं सानवो धर्मः साङ्घो वेदथिकित्वितम्। आज्ञासिङ्गानि चत्वारि न इन्त्यानि इतुभिः” (१३)॥—विराधिवैद्वादित्वैषं इन्त्यानि, अनुकूलस्तु भीमान्तादित्वकः प्रवर्त्तनीय एव (१४)। अतएव वन्ध्यति (१५)—“वार्यं धर्मोपदेश्च वेदशास्त्रादिविरोधिना। यस्तकेणानुसन्धेऽस धर्मे वेद, चितरः” (१६)॥ इति [मनु—१३।१०६] ।

सकलवेदार्थादिमनात् ‘मनुम्’ (१७, महर्षयः ‘इदं’ हितीयस्त्रीकवाक्यरूपस्, उच्चते अनेन इति ‘वचनस्’, अनुवन्। याकथादौ सनुनिदेशा सङ्क्षारेः, परसाक्षणः एव सारस्थियते सार्वज्ञश्चार्थादिसम्प्रयत्न-मनुरूपेण प्रादूर्भुत्वात् तदसिधानस्य महालाति-श्रवत्वात् (१८)। वच्चाति हि—“एनमेव वदन्त्यथि” सनुमन्ये प्रजापातन्” (१९) इति। ‘एकाय’ विषयान्तराव्याच्चिप्रचित्तम्, ‘आसीनं’ सुखोर्पविदम्, ईदृशस्य च सहर्षिष्ठप्रशीतर-दानयोग्यत्वात् (२०)। ‘अभिगम्य’ अभिसुखं गत्वा, ‘महर्षयः’ महालय ते चतुषयत्वेति, तथा ‘प्रतिपूज्य’ पूजयित्वा। यदा, मनुमा पूर्वे स्वागतामनदानादिना पृजिताः, तस्य पूर्णा कृत्वा इति ‘प्रतिपूज्यत्वाद्वृत्यते’ (२१)। ‘यद्याव्याद्य—येन ‘न्यायेन’ विधानेन प्रशः कर्तुं युच्यते—प्रणति-भक्ति-वज्रातिशयोदिना। वच्चाति च—“नापुष्टः कस्यचिद्ब्रूयाद् न आन्यायेन पृच्छतः” (२२) इति। ‘अभिगम्य’ ‘प्रतिपूज्य’ ‘अनुवन्’ इति क्रियावद्येऽपि ‘मनुम्’ इत्येव कर्त्त्वं; अनुवन्नित्यव अकथितकर्त्त्वात्, द्रुविधातोर्द्दिकर्त्त्वात् (२३)॥ १॥

Kulluka Explained.

i. शूयताम् &c.—From here up to शूयताम् in the 4th verse we get the three essential points which will induce an-

inquisitive mind to peruse the work. These three points are (i) विषय (i.e. the *subject-matter* of the work), (ii) सम्बन्ध (i.e. the *relation* of the work with the subject-matter), and (iii) प्रयोजन (i.e. the *aim* of the work).

2. तत्र धर्म एव &c.—Of these the subject-matter is धर्म (sacred law).

3. तेन सह &c.—The relation of धर्म with the Mánava S'ástra (i.e. this work) which is nothing but an arrangement of words is प्रतिपाद्य-प्रतिपादकभाव ; [i.e., धर्म is प्रतिपाद्य and this work is प्रतिपादक] . In other words, the work seeks to set forth *what* धर्म is.]

4. ममाण्णान्तरासन्निकारस्य &c.—धर्म which is the means of attaining heaven (स्वर्ग) and even of the final emancipation (अपवर्ग), is beyond the pale of any other means of knowledge e.g. प्रत्यक्ष, अतुमान, &c., but can be known only through the S'ástras.

5. प्रयोजनं &c.—The aim of this work is (to be a means of attaining) स्वर्ग and अपवर्ग [अपवर्ग = सोच or final emancipation].

6. तत्त्व &c.—That can be attained by धर्म only.

7. वद्यपि &c.—[N. B. It has already been stated that धर्म is the subject-matter of this work. One might say that not only धर्म, but also काम, शर्य and सोच—the other three ends of life—are the subject-matters of the work, as the latter subjects also have been dealt with here. Kulluka now proceeds to show that these latter ends have indeed been dealt with in this work, but they have been done in such a manner that they might come within the domain of धर्म. So, they need not be separately mentioned.]

वद्यपि &c.—Although such things as intercourse with one's wife, which would come properly under the heading of काम, have been mentioned in this treatise, yet by the enunciation of such rules as 'चतुरकालाभिगमी स्नात् खदारनिरतः सदा'

(III. 45), those things have, so to say, turned to be धर्म । [In other words, this kind of काम is as good as धर्म ।] N. B. The quotation 'चतुरकालभिशासी &c.' means—A wife should be visited *only* during the prescribed period of her courses.

8. एवं च &c.—Similarly, the earning of livelihood [which would properly come under the heading of अर्थ] being qualified by such rules as 'चतुरकालभिशासी जीवित्' &c., (IV. 4, &c.), turns, so to say, to be धर्म । [In other words, such kinds of अर्थ are as good as धर्म ।] N. B. The quotation means—One may subsist by Rita (i.e. corns gleaned) and Amrita (i.e. what is got unasked).

9. सोचोपायलेन &c.—This S'ástra speaks of आत्मज्ञान as the means of सोच । Now, आत्मज्ञान is a धर्म and so the fact that धर्म is the subject-matter of this S'ástra and that it imparts instructions as to the attainment of सोच, is established.

10. पौरप्रैयज्वेऽपि &c.—The words of Manu, although they come from the lips of a human being, are authoritative in as much as they are based upon श्रुति (Vedas) and have been accepted by persons of unimpeachable conduct.

11. क्षान्दोग्यब्राह्मणे &c.—We learn from the Chhándogya Bráhmaṇa that whatever Manu said is [salutary like] medicine.

[N. B. Veda is of two kinds—Mantra and Bráhmaṇa. The quotation 'मनुर्वै यत् किञ्चावदत् तद्भेषजं भेषजतायै' is from ताण्ड्य-ब्राह्मण २३।१६।७ । The name क्षान्दोग्य-ब्राह्मण given by Kull. is a collective name of the ताण्ड्य and 7 other Bráhmaṇas belonging to the Sáma-veda. The passage occurs with slight variations in three other places—Káthaka, xi, 5 ; Maitráyaniya, I. 1. 5 and Taittiríya, II. 2. 10. 2.]

[श्रुतै—Quotations from श्रुति are always introduced with the word श्रुयते, and those from श्रुति with the word श्रार्थते ।]

12. ब्रह्मतिरपि आह &c.—Brihaspati [author of one of the

प्रथमोऽध्यायः

20 principal Smritis] says—The superiority of Manu lies in the fact that he puts down in a systematised form the contents of the Vedas. The Smriti (code of law) which is opposed to the teachings of Manu is not so commendable. So long do Sástras, the science of Logic, Grammar, &c., shine as long as Manu does not appear [in the field].

N. B. This passage is not found in the printed code of Brihaspati.

13. पुराणं &c.—The Puráṇas, the code of Manu, the Vedas with their auxiliary sciences [for which see under II. 105], and the medical science (viz. A'yurveda)—these are by themselves authoritative (आज्ञासिद्धानि), and should not be destroyed by (sophisticated) reasoning.

14. विरोधि &c.—[This is the meaning of the previous sentence, viz., न हन्तव्यानि द्वितुभिः]—Sophisticated reasonings like those of the Buddhists, should not be directed against them, but favourable arguments like those of the Mímámsá Philosophy should certainly be employed.

15. बत्यति—[Manu] will say later on, viz., in Chap. XII.

16. आत् &c.—He alone, and no other person, knows the sacred law, who explores [the utterances of] the sages and the body of the laws, by reasonings not repugnant to the Vedic lore.—[Manu, XII. 106,]

17. सकल...मनुम्—[The हितीवाच word मनुम् is the word of the text.] Why is मनु so called ? As he is conversant with all the subjects dealt with in the Vedas.

N. B. ‘सकलवेदार्थादिमनात् मनुः इति बत्यते, तं मनुम्’ would have expressed the sense more clearly. But Kull. is always very concise.

18. श्रीकर्म &c.—The verse begins with the term मनुः। The mention of the name of मनु just at the beginning of the verse is auspicious. The Supreme Being appeared in the

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shape of Manu endowed with omniscience and omnipotence, and hence the utterance of that name serves as a भज्ञाचरण ।

19. एनमेके &c.—Some call Him (the Supreme Soul) Agni, others (call Him) Manu, the progenitor of creatures.—[Manu, XII, 123.]

20. इदृशस्यैव &c.—Only such a one (i. e. who is एकाय and सुखोपविष्ट) is in a position to answer the queries of the sages.

21. 'प्रति'शब्दात् उन्नीयते—Is to be inferred from the use of the word प्रति ।

22. नापूष्टः &c.—One should not explain anything to any body unasked, nor should he answer a person who asks *improperly*.—[Manu II, 110.]

23. अनुवन् &c.—मनुम् is the अकथित-कर्म i. e. the indirect object of अनुवन् [the direct object being वचनम्] ; [The indirect object is called the अकथित-कर्म which means 'the object which might be used as some other case (e. g., अपादान, अधिकरण, &c.), but has *not been spoken of* (अकथित) as such.]

N. B. A root is often designated with the addition of an इ or तिप् । Thus, ब्रू, ब्रुविः; and ब्रवीतिः—all mean the root ब्रू ।

Notes.

मनुम्—मन (to meditate) + च—कासुवाये । See Kull. 17.

एकायम्—Medhátithi explains it as follows—एकस्मिन् विषये अय (= मनः) यस्य सः एकायः, तम् । But the word अय is seldom used in the sense of मनः । So, we may propose the following exposition—एकम् (=एकः विषयः) अयम् (or अये) यस्य सः एकायः, तम् । Adjective to मनुम् ।

आसीनम्—आस (to sit) + शाच्च—कासुवाये ; seated.

प्रतिपूज्य—(i) पूजयिता । The prefix प्रति is expletive here ; it has no special force ; or, (ii) after having returned (प्रति) salutations to Manu [who had welcomed and saluted them first].

यथान्यायम्—न्यायम् अनतिकम्य इति यथान्यायम्, अव्ययीभावः । Duly.

Kull. taking the word with अत्रवन् explains this 'duly' to mean 'with the proper attitude of listeners, viz., with faith, regard, salutation, &c.' Cf. Manu, II. 100. The word may, however, be taken with मतिपूर्ज also or rather with *both*, and it is perhaps with this purpose that the word has been placed by the author in an intermediate position.

भगवन् सर्ववर्णानां यथावदनुपूर्वशः ।

अन्तरप्रभवाणाम् धर्मान् नो वक्तुमहसि ॥ २ ॥

Prose.—[हि] भगवन् [त्वं] सर्ववर्णानाम् अन्तरप्रभवाणां च धर्मान् नः (= अत्राभ्यं) यथावत् अनुपूर्वशः [च] वक्तुम् अहसि ।

Bengali.—হে ভগবন, ব্রাহ্মণি সর্ববর্ণের ও অন্তরপ্রভব সংকীর্ণ অতিসমুহের ধর্ম আপনি অনুগ্রহ করিষ্যা আশুপূর্বিক আবাদিগের নিকট যথাবৎ কীর্তন করুন ॥ ২ ॥

English.—Be pleased, O lord, to tell us precisely and in due order the sacred laws of all the [principal] castes and also of the intermediate ones. 2.

Kulluka. किमत्रुवन् इत्यपेक्षायामाह—भगवन्नित्यादि । ऐश्वर्यादीनां भगवन्नद्वा वाचकः (१) । तदुक्तं विष्णुपुराणे [६।५।७४] —‘ऐश्वर्यस्य समयस्य वीर्यस्य यशस्य चियः । चानवैराग्योच्चैव वर्णां भग इतीज्ञाना’ (२) ॥ सत्रुवनेन सर्वोधनं ‘भगवन्’ इति । ‘वर्णा’ ब्राह्मण-चत्त्रिय-वैश्य-यद्वा ।, सर्वे च ते वर्णाश्चिति ‘सर्ववर्णाः’, तेषाम् । ‘अन्तरप्रभवाणाम्’ सर्वार्थजातीनामापि (३) —अनुलोभ-प्रतिलोभजातानाम् अस्वष्ट-करण-वस्तुप्रस्तुतीनां (४), तेषां विजातीय-सैन्य-सम्बवलेन खरतुरग्नीय-सम्पूर्ण-जाताच्छत्रवत् जात्यन्तरलात् वर्णशब्देन अव्यङ्ग्यात् पृथक् प्रश्नः (५) । एतेन अस्य शास्त्रस्य सर्वोपिकारकलं दर्शितम् । ‘यथा-यत्’—यो धर्मो यस्य वर्णस्य येन प्रकारिण्याहसि, इत्यनेन आश्रमधर्मादीनामपि प्रश्नः (६) । ‘अनुपूर्वशः’ क्रमेण—प्रथमं (क) जातकर्म, तदनु नामविद्यमित्यादिना । धर्मान् ‘नः’ अधाभ्यं ‘वक्तुमहसि’ सर्वधर्माभिधाने योद्यो भवसि । ‘तत्त्वाद् दूहि’ इति अप्येवणम् अध्याहार्थम् (७) । यस्तु ब्रह्महत्यादिहपाठधर्माकोशनमप्यत तत् प्रायश्चित्त-विधिकृप-धर्मविषयलेत्, न स्वतन्त्रतया (८) ॥ २ ॥

(क) M, S and V omit प्रथमं perhaps on the ground that आतकर्म is not the very first of the संस्कारस. We have, however, kept it here on the ground of perspicuity.

मनुसंहिता

Kulluka Explained.

1. एश्वर्यदीनाम् &c.—The word भग means देश्वर्य (i. e. ईश्वरत्व = mastery), &c. [See Kull. 2.]

2. The word भग means these six things :—perfect lordship (i. e. ability to do anything and everything), strength, fame, riches, knowledge and absence of worldly desires. This is the convention (इज्जना) !

N. B. That such and such words should mean such and such things is nothing but a *convention*.

3. संकोर्ण &c.—Also of the mixed castes.

4. अनुजोन &c.—Those who are begotten in the manner of अनुजोन and प्रतिलोम, viz., अस्वष्ट, करण, चतुर्, &c. [See Notes].

5. तेषां विजातौय &c.—These (sub-castes) are separately referred to as they do not belong to any particular वर्ण, in as much as they are produced by promiscuous intercourse [between two primary castes] like the mule (अश्वतर) which springs from the intercourse between the ass and the horse, and is thus a quite distinct breed.

N. B. Kulluka forgets here that the issue of अनुजोन-विवाह is quite legitimate and is, in some cases at least, held to belong to his father's caste. [See Manu X. 5]. To say that the मूर्खभिक्ष, अस्वष्ट, &c., are non-descripts is extremely perverse.

6. यो धर्मः &c.—What is duty of what class and how is that duty to be performed ; hence, the query includes also आश्रमधर्म, &c. N. B. आश्रमधर्म means the duties relating to the different stages of life. [See under II. 25.]

N. B. By the expression यैन प्रकारेण अर्हति Kulluka hints that the word यथावत् is formed with the affix वति—अर्हत्ये !

7. तथात् &c.—The request 'therefore say' is to be understood.

8. यह &c.—That the work also describes such *sinful* acts as ब्रह्माहत्या, &c., is to be explained by the fact that they are not

spoken of independently, but in connection with their *expiations* (प्राप्तिष्ठित) which will indeed prove as *virtues*.

Notes.

यज्ञावत्—यज्ञा + वति—अर्हाद्य ; by the rule 'तदर्हस्' !

अनुपूर्वशः—अनुपूर्व + शस् ; अव्ययम्। In due order ; first जातकर्म [see II. 29], then नामकरण [II. 50], and so on.—Kull. It should be noted, however, that जातकर्म is not the very first of the संखारः. Three other संखारः precede it. Govinda-rāja is more accurate when he explains अनुपूर्वशः as निरिकादिग्रसिणा, निरिक or गभीराधान being the first of the संखारः. For the संखारः, see under II. 26.

अन्तरप्रभवावाम्—The शब्द is optional here by the rule 'प्रातिपद्ध-जात्न-गुम्-विभक्तिषु च'। अन्तरे प्रभवः विवाम् ; of the intermediate ones, i. e., of the sub-castes (born of two different castes). These may be broadly divided into two classes :—

(i) अनुजोनजाः;—viz., सूहीभिविक्ता, अच्छष्ट, &c. (who are begotten by superior castes on women coming from inferior ones), and

(ii) प्रतिलोमजाः; viz., चतुर्थ, चार्खाल, &c., (who are begotten by inferior castes on women coming from superior-ones).

N. B. अनुजोन may be of two kinds—due to (i) विवाह or (ii) व्यभिचार। The former is approved, while the latter is disapproved by the S'ástras. प्रतिलोम is always disapproved.

सुडाभिविक्ता [also called सुडाविक्ता]—has a ब्राह्मण father and a duly married चवित्य mother. [Yájnavalkya, I. 91.]

अच्छष्ट—has a ब्राह्मण father and a duly married देव्या mother. [Manu, X. 8.]

करण—has a देव्या father and a शूद्रा mother. Cf. 'वेश्यात् करणः शूद्रावाम्' [Yájnavalkya, I. 92]. The explanation of the term करण here as referring to the ब्राह्मचन्त्रिय class of that name (as has been done by some) seems to be out of place.

चतुर्थ (प्रथमैकवचने अता)—has a शूद्र father and a चवित्या mother. [Manu, X. 12.]

चार्खाल—has a शूद्र father and a ब्राह्मणी mother. [Manu, X. 12.]

त्वमिको ल्लाख सर्वस्य विधानस्य खयश्चुवः ।

अचिन्त्यस्याप्रभेदस्य कार्यतत्त्वार्थवित् प्रभो ॥ ६ ॥

Prose.—[हि] प्रभो, ते हि (= यतः) एकः खयश्चुवः (= अपीकृष्टवस्तु) अचिन्त्यस्य अभिन्नस्य अस्य सर्वस्य विधानस्य (= वेदस्य) कार्यतत्त्वार्थवित् ।

Substance.—सं धर्मः वैदि चक्षाः । स तु वैदः सूक्ष्मात् शाहूत्त्वात् अचार्यः कार्त्तस्यात् शास्त्रं न गच्छते । त्वमिव तस्य तत्त्वं सम्बूजात्त्वात् । अतः लमीव अस्यात् धर्म वैत्तुम् अद्वितीय, नाइव्यः क्वोऽपि ।

Bengali.—বেহেতু হই থাকে। একমাত্র আপনিই এই অচিক্ষিতোর্ধ্ব, অপ্রয়োগ ও অপৌরুষের নথি দেবের অভিন্নাত্মা কর্ত্তা ও বক্ষ বিষয়ে অভিজ্ঞ । ৩ ॥

English.—For, Thou alone, O lord, knowest the rites [enjoined] and the real essence [established) by this self-existent system of the entire ordinance (i. e. Veda), which is unknowable and unfathomable. 3.

Kulluka. सकलधर्माभिधान-योग्यते हेतुमाह—त्वमेकः इत्यादि । ‘हि’शब्दो हेतौ । वस्त्रात् लक्ष ‘एकः’ अहितीयः (१), अस्य ‘सर्वस्य’ प्रव्यवश्चुतस्य शूल्याद्यनुसीयस्य च (२), ‘विधानस्य’—प्रियायन्त्रितेन कार्याणि अनिष्टावादीनीति ‘विधान’ वैदः तस्य, ‘खयश्चुवः’ अपीकृष्टवस्तु, ‘अचिन्त्यस्य’—वहशाखाविभिन्नताद्विविशया परिच्छेत्तम् योग्यस्य (३), ‘अभिन्नस्य’—सीमोसाद्यन्त्रिपैचतया अनवगच्छाम-प्रभेदस्य (४), ‘कार्यत्’ अस्येतम्—आदिष्टोमादि, ‘तत्त्वं’ लक्ष—“सर्वं ज्ञानसन्तनं ब्रह्म” [तौत्तरीय २। १।] इत्यादिबेदान्तवैदिक (५), ते एव ‘अथः’ (६) (६) प्रतिपाद्यभागः (७), तं देच्छाति ‘कार्यतत्त्वार्थवित्’ । मेधातिथिसु कर्म-लीमांसा-वासनया वैदस्य कार्यमिव तत्त्व-रूपोऽर्थस्त्री वैत्तीति ‘कार्यतत्त्वार्थविदिति व्याचहृष्टः (८), तत न (९) । वैदानां ब्रह्माणामपि प्राणाश्चाभ्युपगमनात् न कार्यमिव तत्त्वरूपोऽर्थः (१०) । अभार्धधर्म-व्यवस्थापन-समर्थत्वात् ‘प्रभो’ इति सम्बोधनम् (११) ॥ ६ ॥

Kulluka Explained.

1. अहितीयः—You alone.

2. प्रव्यवश्चुतस्य &c.—N. B. Veda is of two kinds—(i) Some

(क) शूल्याद्यनुसीयस्य—A. प्रत्यवस्य तस्य शूल्याद्यनुसीयस्य—S and V.

(ख) तदेव अर्थः—All except A and S.

texts are directly found in the Veda ;—these are called प्रत्यक्षसूत (directly known) Veda ; and (ii) some texts are to be inferred from their references in the Smritis, &c.;—these are called अनुदेव Veda. When some matters are found in Smritis, &c., but not in the Veda, it is to be inferred that they must have been in the Veda also, but that those texts have been lost somehow or other.

3. बहुगात्रा &c.—Too high for conception on account of its being divided and sub-divided into various branches (ग्राहा)।

N. B. The Veda is principally divided into 4 divisions, viz. Rik, Yajuh, Sáma and Atharva, each of which, again has great many sub-divisions (ग्राहा) ; such as, शाकल, वार्षकल, आश्वलायन, &c., of the Rig-veda ; कठ, तैत्तिरीय, &c., of the Yajur-veda ; कौशम, &c., of the Sáma-veda ; and शौनक, &c., of the Atharva-veda.

4. सौमांसादि &c.—The sense of which is incapable of being understood independently of (i. e. without the help of) the maxims of the Mimámsá philosophy.

5. सत्य' &c.—Which can be known from such texts of the Vedánta (i.e. Upanishad) as 'सत्यं ज्ञानमवगतं दद्ध' ।—तैत्तिरीयोपनिषद्, वा३।१।

6. ते एव चर्यः—These two viz. कार्यं and सत्यं are the objects in view.

7. प्रतिपादयभागः—The principal thing to be established.

8. मेधातिथित् &c.—Medhátithi, however, owing to the impression (वासना) left on him by the कर्मसीमांसा [of Jaimini (as distinguished from ब्रह्मसीमांसा i. e. Vedánta philosophy of Vyásá)] explains the phrase thus—तत्त्वरूपः चर्यः; तत्त्वार्थः, कार्यमेव तत्त्वार्थः, क्षं वेति इति ।

9. तत् न—That's not it.

N. B. The भौमांसा Philosophy which establishes the importance of कर्म i. e. sacrifices, &c., is called कर्मसीमांसा, and the

वेदान् Philosophy which establishes the importance of तत्त्वज्ञान is called ब्रह्मसीमांसा। Medh. was an ardent student of the former school, but Kull. recognises the latter school also. Medh., consistently with his creed, in explaining the phrase कार्यतत्त्वार्थ &c. takes कार्य only to be the principal object of the Vedas. Kull. finds fault with that explanation and ascribes it to the undue influence of कर्मसीमांसा over Medhātithi. For Kullūka's grounds, see below.

10. वेदानां &c.—The Vedas are admitted to be a proof in regard to the Supreme Being also, and therefore कार्य is not the only object of the Vedas.

11. धर्मधर्म &c.—Manu is addressed as the 'lord' as he is competent to speak authoritatively on धर्म and अधर्म।

Notes.

विधानस्य—Of the Vedas. विधीयन्ते अनेन कर्मणि (अग्निहोत्रादीनि) इति विधानं = वेदः । वि—धा+त्वट्—कर्त्तव्यार्थे । The word is seldom used in this sense.

खयन्तुवः—स्वयम्-भू+क्षिप्—पष्ट्याः एकवचनम् ; adj. to विधानस्य which is neuter. Hence, in the first case, singular, the word should be spelt as खयन्तु (with short उ in the neuter)—खयन्तु means self-born, i. e., eternal.

अचिन्त्यस्य—See Kull. explained 3.

अप्रभेयस्य—See Kull. explained 4.

कार्यतत्त्वार्थवित्—(i) कार्यं च तत्त्वं च कार्यतत्त्वे, कार्यतत्त्वे एव अर्थः कार्यतत्त्वार्थः, तं विच्छ इति विद् + क्षिप्—कर्त्तव्य । Kull.

(ii) तत्त्वम् एव अर्थः तत्त्वार्थः, कार्यस् एव तत्त्वार्थः कार्यतत्त्वार्थः, तं विच्छ इति—Medh.

स तैः पृष्ठस्तथा सम्यग्मितौजा महात्मभिः ।

प्रत्युवाचाच्चर तान् सर्वान् महर्षींज्ञूयतामिति ॥ ४ ॥

Prose.—तैः महात्मभिः (== चरिभिः) तथा पृष्ठः अमितौजा: सः (= मनुः)

तान् सर्वान् महर्षीन् आच्च श्रूयताम् इति [उपक्रम्य] सम्बद्धं (= यथातच्च) प्रत्युवाच ।

Bengali.—महामूर्तव महर्षिगणकर्त्तुक उक्तजगते संपूर्णे अभिक्षेपाव मम् ब्रह्मे खरिदिगेत अर्जना करिया “आग्नामा शुभ्न” एই बलिया यथाविषयावे ऊहादिगेत अप्तेत अत्तुअत्र दिवाछिलेन ॥ ४ ॥

English.—He of measureless power, being thus asked by those high-minded ones, honoured all those great seers and duly answered them—“Please hear”. 4.

Kulluka.—स ते पृष्ठस्था सम्बगित्यादि । ‘सु’ मनुः ‘ते’ महर्षिभिः ‘तत्र’ तेन प्रकारेण पूर्वोक्तेन व्यादेन प्रणाति-भक्ति-शक्तिसिद्धयादिना पृष्ठस्था न् ‘सम्बद्ध’ यथातच्च प्रत्युवाच ‘श्रूयताम्’ इत्युपक्रम्य (१) । ‘अभिनितम्’ अपरिक्षेदम् ‘ओजः’ सामर्थ्यं शान-तत्त्वाभिधानादौ वस्य सः तथा । अतएव सर्वज्ञ-सर्वशक्तिस्था सहर्षीणामपि प्रश्नविषयः । ‘महात्मभिः’ महात्मादैः । ‘आच्च’ पूजयित्वा—आङ्गपूर्वस्त्र अर्चतेर्व्यवस्थास्त्र रूपमिदम् । धर्मस्थाभिधानमपि (२) पूजनपुराः सरमिव कर्तव्यमित्यनेत दर्शितम् ।

ननु (३), मनुप्रथीतत्वे अस्य शास्त्रस्य ‘स पृष्ठः प्रत्युवाच’ इति न युक्तम्, ‘अहं पृष्ठी ब्रौदीनि’ इति युज्यते । ‘अव्यप्रार्थीतत्वे व कथं’ मानवीय-संहितेति ? उच्यते (४) । —प्रायेण आवार्याणामित्य श्लो (५) यत् खामिप्रायमपि परोपदेशमिव वर्णयन्ति (६) । अतएव “कर्त्तव्याधिपि जैनिति; फलार्थतात्” इति जैनित्रेव सत्रम् (७) [भीमासा—श. १४] । अतएव “तदुपर्यपि वादरात्रया; सन्धवात्” इति वादरात्रयस्त्रै व शारीरक-स्वम् (८) [१३.२६] ॥ अथवा मनूपदिष्टा धर्मोत्त्वच्छिष्येण भग्यणा वदाज्ञा उपनिषदाः । अतएव वस्यति—“एततोऽवृ भग्यः शास्त्रं आवद्यस्यशेषतः” इति [मनु—१४५] । अतो युज्यते एव ‘स पृष्ठः प्रत्युवाच’ इति । मनूपदिष्टजस्तीप-निवृहत्वात् मानवीय-संहितेति अपदेशः (९) ॥ ४ ॥

Kulluka Explained.

1. श्रूयताम् इत्युपक्रम्य—Beginning with श्रूयताम् ।
2. अभिधानम्—Exposition.
3. ननु—[This अव्यय is often used to introduce a discussion. For the discussion, see Notes.]
4. उच्यते—This may be *said* in reply.
5. श्लो—Mannerism.
6. खामिप्रायमपि &c—Describe even their own views as those of others.

७. कर्माणि &c. [मीमांसासूत्र. ३।१४]—Jaimini himself is the author of the Sūtra ‘कर्माण्यपि &c.,’ [but he refers to himself in the third person.]

N. B. While discussing the *means* (श्रेष्ठ) and the *end* (फल) Jaimini, the author of the मीमांसा philosophy, first quotes the opinion of the sage Bādari who holds that only द्रव्य, गुण and संस्कार are the means—‘द्रव्यगुणसंस्कारेषु यादिः’ (३।१२) ; Then he gives his own opinion in the Sūtra ‘कर्माण्यपि जैमिनः, फलार्थत्वात्’ (३।१४) which means—according to Jaimini the कर्म (i. e. sacrifices) also are श्रेष्ठ or means (not an end), for, they are enjoined to be performed as means to an end].

८. तदुपर्यपि &c.—Bādarāyana (name of Vyāsa) himself is the author of the शारीरकसूत्र (i. e. Vedānta Sūtra) ‘तदुपर्यपि &c.’ [but he refers to himself in the third person].

N. B. The Sūtra ‘तदुपर्यपि’ &c. (१।३।२६) means—The Sāstra is a necessity [not only with man, but] also with those higher than man, i. e., the gods, &c. Why ? Because there is every possibility of its being so, [in as much as the gods, &c. also have their own ends (e. g., सोक्ष) to pursue]. Vedanta Sūtras of Vyāsa are called शारीरक Sūtras. शरीरस् आत्मत्वेन अभिमत्यते इति शारीरं जीवः । शारीरम् (जीवस्) अधिकार्य तत्त्वं सद्वर्त्त इति शारीर + कन् ।

९. मनुषदिष्ट &c.—The work is called मानवीय-संहिता in as much as it contains the ऋग्म [originally] instructed by Manu.

Notes.

अभितौजाः—अभितम् औजाः (सामर्थ्यम्, अत ज्ञानतत्त्वकथनादौ सामर्थ्य) यस्य सः—वाक्त्रोऽहिः ।

आच्य—आड्-चर्च+त्वय् । Having worshipped.

महर्षीज्ञूयताम्—महर्षीन् and शूश्रयताम्, when combined by the rules of Sandhi, will yield 4 optional forms--महर्षीज्ञूशूश्रयताम्, महर्षीच्छ-शूश्रयताम्, महर्षीज्ञूशूश्रयताम् and महर्षीज्ञूशूश्रयताम् । Sandhi is compulsory in a poetic foot

Question. How would you justify the title Manu-Samhitá in spite of this reference to Manu in the third person (त्वः) instead of in the first person (अहम्) ?

Answer. It may be justified in two ways :—

i) It was an almost common practice with the ancient आचार्यas to refer to themselves in the third person. Or,

(ii) It might be that these are not the words of Manu, but of his pupil Bhrigu, as would appear from passages like एतद्वाऽयं खगः शास्त्रं आविष्ट्यरेतः (I. 59). The title Manu-Samhitá will then mean ‘the Samhitá which contains the *teachings of Manu*, although not always his exact words’. See Kull.—‘ननु सनुप्रणीतत्वे.....सामवीवर्सहिते व्यपदेशः ।

आसौदिदं तमोभूतमपश्चात्पलच्छणम् ।

अप्रतक्यं भविच्छेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥

Prose.—इदं (== जगत्) सर्वतः (== सर्वम्) तमोभूतम् अप्रश्चात्म् अलक्षणम् आवृत्यम् अप्रतक्यं म् प्रसुप्तम् इव आसीत् ।

Substance.—परिदृष्टमानम् इदं सर्वं जगत् आदी प्रकृतौ लौनम् आसीत् । तदा प्रत्यक्षानुमानादि-प्रमाणसाक्षात्यन तर्कियता इदं ज्ञातुं शक्यं नाहीत ।

Bengali.—[*थथम् अवश्यः*] এই সমস্ত জগৎ তত্ত্বঃ অর্থাৎ অক্ষতিতে বীন ছিল । ইহা চক্রবানি ইত্যিক্রমে আগোচর, অমুমানের অগমা, তর্কের অব্যোগ এবং শক্ত-প্রমাণের বহিষ্কৃত ইঙ্গেয়া অশুণ্ডের শায়া [তিলাশুল্ক] ছিল ॥ ५ ॥

English.—All this [world] was immersed in Tamas (i.e. Prakriti or the Root-evolvent)—imperceptible, destitute of distinctive marks, unattainable by reasoning and undefinable [by authoritative statements] as if in profound sleep. 5.

Kulluka. “श्रुयताम्” इलुपच्छित्संयनाह—आसौदिदिति । ननु, सुनीना धर्मविषयप्रश्ने तत्त्वे उत्तरं दातुसुचितम् । तत् काऽयनप्रस्तातः (१) प्रलयदशायां कारण-बीनस्य (२) जगतः स्तुप्रकरणावतारः (३) ? अत निधातिविदः समादिव ।—शास्त्रस्य गाहाप्रयोजनत्वम् अनेन सर्वेषां प्रतिपादयते । ब्रह्माद्याः स्तावरपर्यन्ताः संसारणतयोः धर्माधर्मनिमित्ता अत्र प्रतिपादान्ते (४)—“तमसा बहुर्पैष विष्टिताः कर्त्त्वे हितुना” इति

[मनु—१४८] । वल्यति च—“एता दृष्टाख्य लोकस्य गतीः स्वे नैव चेतसा । धर्मोऽधर्मतयैव धर्मे दधान् मदा मनः ॥” इति [मनु—१४९] । तस्य निरति-शैयत्यर्थदेतुर्धर्माः ; तदृष्टपरिज्ञानार्थमिदं शास्त्रं महाप्रयोजनम् अष्टतय्यम् इत्यायात्तपर्यम् (क) (5) इत्यनेन (6) । गोविन्दराजस्यापि इदमेव समाधानम् ; नेतन्यनोऽप्तम् । धर्मस्वरूपमेव यत् धर्मस्य फलकीर्त्तनं तदपि अप्रस्तुतं, धर्मोक्तिमावात् हि शास्त्रम् अर्थवत् । किञ्च (7)—कर्मणां फलनिर्वृत्तिः इसेत्यक्तं महार्थमिति । षाठशे वल्यमाणा सा वक्तुमादी न उच्यते (8) ॥

इदन्तु वदानः—सुनीतो धर्मविद्यप्रश्ने जगत्कारणशया ब्रह्मप्रतिपादनं धर्मारथम्-मीव इति न आप्ननुताभिधानम्, आत्मज्ञानस्यापि धर्मस्वरूपत्वात् । मनुनैव “भृतिः अमा द्वमोऽस्तेऽथ शीचलिन्दिग्निग्रहः । धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” इति [मनु—६१२] दशविधर्माभिधाने विद्यापृथ्वदाच्चामात्मज्ञानं धर्मलेनोक्तम् (9) । महाभारतेऽपि—“आत्मज्ञानं लितिका च धर्मः साधारणो (10) वृप्” इत्यात्मज्ञानं धर्म-त्वेनोक्तम् । याज्ञवल्क्येन तु परमधर्मालेन (11) । यदु म् [याज्ञवल्क्य १८]—“इन्यो-चारदमाऽदिंसा दाने स्वायायकर्त्ता च । अयं तु परमो धर्मो वदयोगिनामदर्शनम्” (12) इति । जगत्कारणशया ब्रह्मसीर्मासायाम् “अद्यातो ब्रह्मलिङ्गासा” इति सूवानन्दार्द ब्रह्मलक्षणकथनाय “अन्नाद्यस्य यतः” (14) इति दितीय-सूत्रं भगवान् बादरायणः प्रश्ननाय ।—अस्य जगतो यतः ‘जन्मादि’ द्विष्टित्यप्रलयम् इति सूत्राण्यः । तथाच श्रुतिः—“यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयत्नाभिसंविजिति, तदृष्टिज्ञासस्य तदब्रह्मोत्तिः” (15) [तैतिरौय—१.११] । प्राथाल्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादान-ब्रह्म-प्रतिपादनम् आत्मज्ञानरूप-परमधर्मावगसाय प्रयत्नाभ्याये (ख) क्वात्मा (16) संख्यादिवृप्तं धर्मं तदङ्गतया इतीयाच्चादिकसेष वस्त्रमेव इति न कविद्विविरोधः (17) । किञ्च, प्रश्नोत्तरवाक्यामा-मीव स्वरसात् (18) अयम् उक्तः (ग) अर्थां लभ्यते । तस्माहि—

धर्मं पृष्ठे सनुज्ञात्वा जगतः कारणं ब्रह्म ।
आत्मज्ञानं परं धर्मं विचेति व्यक्तसुलत्वान् ॥
प्राथाच्यात् प्रयत्नाभ्यायी साधु तस्यैव कौर्त्तनम् ।
धर्मोऽन्यस्तु तदङ्गलादयुक्तो वक्तुमनन्तरम् (19) ॥

(क) इत्यायायायतापर्यम्—A, B, Bg, G, J, M, V.

(ख) प्रयत्नाभ्यायम्—All except A and P.

(ग) उक्तः—Omitted in A, but mentioned in P. मदुक्तः—All others.

‘इदम्’ इति आश्चेष (२०) सर्वं प्रतिमासमानवात् जगत्रिदिश्यते (२१)। इदं जगत् तमोभूतं तमसि स्थितं स्तोनमासोत् । तमःशब्देन गुणवच्चा (२२) प्रकृतिर्निर्हीश्यते । तम इव ‘तमः’ यद्या तमसि क्लोनाः पदार्थो अध्यचिण न प्रकाशने (क), एवं प्रश्नतिखीना चपि भावा नावगच्छन्ते इति गुणवागः (२३) । प्रलयकाले तु चारुपतया प्रकृतौ स्तोनमासौ दिव्यर्थः । तथाच श्रुतिः [कठवेद, १०।१२।१३]—“तम आसीत् तमसा गृह्णसे” इति । प्रकृतिरपि ब्रह्मात्मना (क) अत्याकृता (ग) (२४) आसीत् । अतएव ‘अप्रज्ञातम्’ अप्रत्यक्षम् । सकलप्रमाणशब्दः (घ)-प्रलयगाचरः-प्रज्ञात इत्युच्यते (२५) तत्र भवति इति अप्रज्ञातम् । ‘अलच्छयम्’ अनुमेयं—लक्ष्यते (२६) अनेनेति ‘लक्षणं’ लिङ्गः (२७), तदस्य नासौति अलच्छयम् । ‘अप्रत्यक्षः’ सर्वं वितुमशक्यम् । तदानीं वाचक-स्थूलशब्दाभावात् प्रदत्तोऽपि ‘अविज्ञेयस्’ (२८) । एतदेव च प्रमाणवद्यं सतके हादग्राव्याय भरुना अत्युपगतम् (२९) । अतएव अविज्ञेयमिति अर्थापत्त्यादयोचरमिति धरणीधरस्य अपव्याख्यानम् (३०) (ङ) । न च नासौदेव इति वाच्यं, तदानीं श्रुतिसङ्कलतात् (३१) । तथाच श्रुतेन [ब्रह्मदर्शक—१।४।३।७]—“तत्रेदलक्ष्य व्याकृतमासीत्” (३२) । क्षान्तोऽप्यपनिषत्च [६।१।१]—“सदेव सोऽप्यदमय आसीत्” (३३) । इदं जगत् सदेवासीत् ब्रह्मात्मना आसीदिव्यर्थः । सच्चच्छो ब्रह्मावाचकः (३४) । अतएव प्रसुप्तिव सर्वैतः, प्रथमार्थं तस्मिः (च), व्यक्तार्थाऽचमनमिव्यर्थः ॥ ५ ॥

Kulluka Explained.

१. अप्रस्तुतः—Irrelevant.
२. ब्रह्मात्मानस—Immersed in the Primal Cause.
३. स्वदिप्रकारणावतारः—The introduction of an account of Creation.

४. ब्रह्माद्याः &c.—It is established here that everything in this world—from Brahmā down to the immobile creation—is due to धर्म and अधर्म । That is, धर्म leads to a higher and अधर्म to a lower form of creation.

(क) प्रकाश्यन्ते—All except A.

(ख) ब्रह्मात्मा—S. (ग) अवगता—A.

(च) सकलप्रमाणशब्दोऽन्त्या—All except J. But that is a clumsy construction which is, however, not uncommon with Kull.

(ङ) धरणीधरस्यापि व्याख्यानम्—B, Bg, Bh, G, M, P, V. धरणीधरस्य व्याख्यानम्—A. (च) प्रथमार्थं तस्मिः—Omitted in A and S.]

५. तदूपपरिज्ञानार्थम् &c.—To know the precise nature of those things (viz., धर्म and अधर्म) this highly useful S'āstra should be studied.

६. इत्येतन—Here ends the quotation from Medh. [It begins with शास्त्रस महाप्रयोजनत्वम् &c.]

७. किंच = Besides.

८. कर्मणां &c.—[Here Kull. takes delight to put his criticism in verse. The couplet means :—[The results of actions which will have to be discussed by the author in the 12th chapter in compliance with a request of the sages [directly to that effect], viz. कर्मणा फलनिर्दिष्टं प्रस, cannot be, with propriety, discussed here in the beginning.

९. विद्याशब्दवाच्यम् आत्मज्ञानम्—आत्मज्ञान which is intended by the word विद्या in the preceding quotation.

१०. धर्मः साधारणः—धर्म in general.

११. याज्ञवल्क्येन तु &c.—The verb of this sentence is 'चक्षत्' to be understood from the previous sentence.

१२. इत्याचार &c.—इत्या, आचार, &c., are धर्म, and आत्मदर्शन (i.e. realisation of the self) by meditation is परमधर्म।

१३. जगत्कारणते &c.—ब्रह्म may be properly defined as the जगत्कारण—the cause of the universe.

१४. जन्मादस्य &c.—अस्य (जगतः) जन्मादि (चक्षित्यतिप्रत्ययम्) यतः (यत्कात्) भवति, तत् ब्रह्म।

१५. यतो वा इमानि &c.—Taittiriya Upanishad, 3, 1, 1. वा इमानि = वे इमानि । प्रयन्ति = प्र-इत्या + शत्, क्ली, १मा बहुवचने ।

१६. कला—having for its object '—ब्रह्मप्रतिपादनम्'।

१७. प्राधानेन &c.—[It has already been stated that धर्म is the subject-matter of this treatise. So] the author first speaks of परम (primary) धर्म in the 1st chap., and then of the अङ्ग (secondary) धर्म (viz., संक्षार—sacraments, &c.,) in the 2nd and the following chapters. So there is nothing anomalous.

१८. स्वरसान्—[स्वरस here means 'spirit', 'purport'].

१९. घर्मे पुष्टे &c.—[Kull. puts the sum and substance of his own view *in verse.*]

२०. अच्छेण—प्रत्यक्षम्; directly with the senses.

N. B. अच्छेण and अच्छक्षम् are optional forms in the अव्ययीभाव समाप्त in the third case-ending. Here छतीया is according to the rule “प्रकृत्यादिभ्यः &c.”

२१. इदमिति &c.—The word इदम् means the ‘world’ which is before the eye of everybody.

२२. गुणाहस्त्वा—in the secondary sense. गुणाहस्त्वा means ‘secondary (गुण or गौण) sense based upon *analogy*’.

२३. यथा &c.—The गुणायोग or analogy may thus be applied. As things in darkness do not appear before our vision, so things immersed in प्रकृति or the Primal Cause cannot be discerned with the senses. Hence, प्रकृति may be called ततः।

२४. अव्याकृतो—Unmanifested.

२५. सुकृतप्रमाण &c.—Things that are प्रत्यक्ष are said to be प्रज्ञात [properly so called], as प्रत्यक्ष is the best of the प्रमाणः.

N. B. प्रमाणः are the means of knowledge, viz., प्रत्यक्ष, अनुमान, &c.

२६. लक्ष्यते—Inferred.

२७. लक्षणं—लिङ् = Sign.

२८. तदानीं &c.—It (the world) could not be understood by means of word [which is one of the प्रमाणः (i. e. means of knowledge)], as there was no शब्द word at that time.

N. B. The word which is *uttered* to express an object (पदार्थ) is शब्दशब्द, its essence is सूक्ष्मशब्द। Neither of them existed in the beginning.

२९. एतदेव &c.—These three प्रमाणः (viz., प्रत्यक्ष, अनुमान and शब्द or आप्तवाक्य—authority of Scripture) together with तत्कै as their subsidiary, [referred to respectively by the four adjectives अप्रज्ञातम्, अच्छेणम्, अविज्ञेयम् and अप्रत्यक्षम्], are recognised by Manu in the 12th chapter.

Cf. प्रत्यक्षं चानुमानं च शास्त्रं च विविधाग्रसम् ।
 वद्य भविदिते कार्यं धर्मगुड्जिसम्भोधता ॥ xiii. 104.
 आर्थं धर्मोपदेशं च वैदशाल्याऽविराधना ।
 वस्ताक्षणाऽनुसन्धच स धर्मे देव, वीतरः ॥ xiii. 105.

30. अविज्ञेयम् &c.—Dharanîdhara (one of the commentators of Manu) explains अविज्ञेयम् as ‘beyond the pale of अर्थापत्ति &c.’ [N. B. अर्थापत्ति, &c., are a few minor प्रमाणs recognised by some in addition to the primary प्रमाणs, viz., प्रत्यक्ष, अनुमान and शब्द referred to above.] Kull. says that this is a wrong explanation (अपव्याख्यानम्) [given by] Dharanîdhara. [Kullûka’s ground is that when these exactly tally with the primary प्रमाणs mentioned later on by Manu himself, why should you here (in his own writing) have recourse to minor प्रमाणs which have never been referred to by him ?]

31. न च &c.—[Instead of saying that the world *existed* in such a condition why do you not say that it did not exist at all ? In reply to this Kull. says—] It cannot be said that the world did not exist at all ; because, [its existence] at that time is established by Vedic texts. N. B. The word तदानीं is best placed before नामौत् but seems to have been shifted to the present position through a copyist’s inadvertense.

32. तद्वे दे &c.—तत् ह इदं तार्ह &c.—छहदारण्यक—१४३।

33. सदेव &c.—हि सौम्य, इदं सत् एव अये आसौत्।

34. सत् &c.—सत् [in the quotation] means ब्रह्म—[the existent]. ननु सुनीनां...युक्ती वक्तुमनन्तरम्—The following is a summary :—

Manu is asked by the sages to lecture on धर्मः। But he begins with an account of the creation of the universe. Kull. discusses the relevancy of that subject here. First he puts forth the view of Medh. and Govind. who hold that—

This topic is intended to set forth the value of धर्म by showing that धर्म leads to evolution or progress (i. e. attainment of the higher grades of creation), and अधर्म to

dissolution or degeneration (i. e. degradation to the lower grades of creation).

In criticising the above view Kull. says—

The above view is not convincing, the query of the Rishis being on धर्म and not on the *value* of धर्म। The latter is a subject which has been fully discussed in its proper place, *viz.*, in the 12th chap. in reply to a query distinctly to that effect. Hence, according to Kull.—

The description of this evolution of the universe is intended for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being regarded as the *highest virtue* in man. The highest virtue has been mentioned in the 1st chap. and the secondary virtues (*viz.*, the sacraments, &c.) will come later on. *viz.*, in the 2nd and the following chapters.

Notes.

With this verse cf. Bible, Genesis, 1. 2.

तमोभूतम्—तमः इव इति तमोभूतम्, निष्पसामासः (अ-खृपदविग्रहः) ।

सर्वतः—सर्व+तस्—प्रथमार्थः । सांबिभक्तिकसासिल् । So, सर्वतः प्रसुप्तमिव आसीत् = सर्वे प्रसुप्तमिव आसीत् ।

ततः स्वयम्भूमंगवानन्दको अच्छयन्निदम् ।

महाभूतादि वृत्तीजाः प्रादुरशस्त्र तमोनुदः ॥ ६ ॥

Prose.—ततः भगवान् अव्यक्तः वृत्तीजाः तसोनुदः स्वयम्भूमः इदं महाभूतादि अच्छयन् प्रादुरशस्त्र ।

Bengali.—अতःग्र [बाहेलिङ्गर] अगोचर, [शृष्टिविषय] अवाहतनामर्था, अकृति-प्रेरक भगवान् द्वयङ् एই महाभूतादि अकाशित करिया आविष्ट् त हইলেন ॥ ६ ॥

English.—Then the self-born Lord, the director of प्रकृति (the primal Cause), indiscernible, and with unobstructed power of creation, became manifest, making [all] these Mahā-bhūtās, &c., discernible. 6.

Kulluka.—अथ किम्बुदित्याह—ततः स्वयम्भूर्भगवानिवादि । ततः प्रख्या-
वमानानन्तः (क) 'स्वयम्' परमात्मा—'स्वयम्भवति' स्वेच्छया शशीरपरिषहं करीति, न तु
इतरजीववत्कर्मायत्तदेहः (१) । तथाच श्रुतिः [कान्तोदय था२६॥२]—“स एकघा भवति,
हिघा भवति” इति । ‘भगवान्’ ऐश्वर्यादिस्मद्गतः । ‘अव्यक्तः’ बाह्यकरणाऽगोचरः (२)
—यीगाभ्यासावसेयः (३) इति यावत् । ‘इटं’ महाभूतादि । आकाशादीनि लहाभूतानि,
आदिशहणात् सहदादीनि च (४) ; ‘व्यञ्जनम्’—अव्यक्तावस्थं प्रथमं सूच्यते, ततः
स्वलक्षणे प्रकाशयन् ; वचीजाः—इतम् अप्रतिहतसुच्यते, अतएव “इत्तिसर्वतायनेषु
क्रमः” इत्यत्र ‘इति’ अप्रतिष्ठातः । इति आव्यातं जयादित्येन (५) । ‘हत्तम्’ अप्रतिहतसु
‘ओजः’ स्विष्टसामध्यं अव्य स तथा । ‘तमोनुदः’ प्रकृतिप्रकः (६) । तदकृं भगवद्-
गीतायाः [६॥१०]—“सयाव्यचेण (७) प्रकृतिः नयते सचराचरम् (८) इति । ‘प्रादुरासीत्’
प्रकाशितो बभूव । ‘तमोनुदः’ प्रलयावस्था-अस्ति कः (९) इति तु सेधातिष्ठ-गोविन्द-
राजी ॥ ६ ॥

Kulluka Explained.

1. न तु त्वरजीववत् कर्मायत्तदेहः—Whose body (i.e. birth) is
not, like those of other beings, due to his acts.

N. B. We all—from Brahmā down to the lowest form of creation, viz., plants, &c.,—take births according to our own acts. But Brahma (to be distinguished from Brahmā) is above this law. He can assume any and every form according to his own will.

2. बाह्यकरणाऽगोचरः—बाह्यकरणानाम् अगोचरः । Beyond the pale
of the external senses.

3. यागाभ्यासावसेयः—Knowable (अवसेय) by meditation [only].

4. आदिशहणात् &c.—The word आदि in महाभूतादि is intended
to include सहत्, &c.

N. B. महत् means the principle of Intellect. For the order of creation, see the chart in the Introduction—p. xviii.

5. इत्तिसर्वतायनेषु क्रमः—[‘इत्तिसर्वतायनेषु क्रमः’ is a rule of Pāṇini.] It means that the root क्रम is आव्यनेपदी in the senses of इति, सर्व and तायनः । In explaining this rule जयादित्य [in his काणिकाहणि] says that इति means अप्रतिष्ठातः ।

N. B. The exact word used by जयादित्य is अप्रतिष्ठातः and not
अप्रतिष्ठातः, as put by Kull. ; both mean, however, the same thing.

६. प्रकृतिप्रेरकः—Impeller of प्रकृति [the Primal Cause].
७. अध्यक्षः—Superintendent.
८. सत्त्वाच्चर्चिण &c.—Under my direct superintendence प्रकृति brings forth this universe consisting of the moveables and the immovables.—[Gita, IX. 10].
९. प्रलयावस्थाच्चंसकः—Destroyer of the state of dissolution.

Notes.

अव्यक्तः—Adj. to स्वयम् । N. B. Medh. proposes अव्यक्तम् (instead of अव्यक्तः) as an alternative reading. In that case it will be an adjective to इदम् ।

व्यचयन्—वि—अज्ञ +णिच्+ मात्र ; having manifested—its object is महाभूतादि ।

इदम्—Adj. to महाभूतादि ।

हत्तीजाः—हतम् (अप्रतिहतम्) ऋजः (सामर्थ्यं i. e. स्वष्टिसामर्थ्यं) यस्तु सः । The word is to be declined like विधस् ।

तमोनुदः—तमस्-नुद (to propel) + क—कर्त्तरि ।

योऽसावतौनिद्रियगात्राः सूक्ष्मोऽव्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भवो ॥ ७ ॥

Prose.—योऽसौ अतीनिद्रियगात्राः सूक्ष्मः अव्यक्तः सनातनः सर्वभूतमयः अचिन्त्यः स एव स्वयम् उद्भवो ।

Bengali.—যনোমোঽগাত্রাঃ, সূক্ষ্ম, অবয়ববহুত, সনাতন, সর্বভূতময় এবং অচিন্তা [বেদপুরুষপদিপ্রসিক] নেই পুরুষই অবৰং মহাদাদিকার্যাঙ্গাপে প্রাপ্তি ত হইলেন । । ।

English.—He, the renowned, who can be perceived by the mind [alone], who is subtle, indiscernible, eternal and who is the self of everything and is incomprehensible, manifested himself [in the form of the evolutes, viz., मनः, &c.]. 7.

Kulluka.—योऽसाविति । ‘योऽसौ’ इति सर्वनामहयेन सकललोक-बेद-
पुराणेतिहासादिप्रसिद्धं परमाक्षाने निर्हिष्टति (१) । अतीनिद्रियगात्राः—इनिद्रियसतीत्य
बर्त्ते इति ‘अतीनिद्रिय’ मनः तद्वाज्ञा इत्यर्थः । यदाह व्यासः—‘गेवासौ चक्षुवा यास्ते

न च शिष्टेरपीन्द्रियेः (२)। मनसा तु प्रसदेन (क) गृह्णते सूक्ष्मादर्थिभिः ॥” ‘सूक्ष्मः’
वाहिरन्द्रियाऽयोचरः, अव्यक्तः—‘व्यक्तिः’ अव्यवः, ‘समावतनः’ निव्यः, ‘सर्वभूतमयः’
सर्वभूतात्मा, अतएव ‘अचिन्त्यः’ इव च या परिच्छेत्तुभग्नकः । स एव ख्यात् ‘उद्धभौ’
महदादिकार्थ्यष्टपतया (३) प्रादृश्यमूलः । उत्पूर्वी भातिः प्रादुर्भाव वर्तते (४), (ख) धातु-
नामनेकार्थ्यतात् (५) ॥ ७ ॥

Kulluka Explained.

१. योऽसौ &c.—By the two pronouns ‘य, असौ’ [the author] refers to the supreme Soul, known in the whole world, in the Vedas, Puráṇas, Itihásas, and so forth.

N. B. We might attach that force to the word असौ only, and take the word यः as a correlative of सः in the second line. But Kull. takes the former view [for which credit is really due to Medh.] on account of its hoary antiquity. Cf. ‘...साक्षी धाता
वक्ता योऽसौ इत्येवमादिभिः पर्यायवाचकैनांसभिरभिधीयते ।’ सुश्रुत, शासीर, ३ ।
Also cf. Mahábhárata, ज्ञानि, ३४११५ ।

२. शिष्टैः—अवशिष्टैः—Remaining, i. e., other.

३. महदादि &c.—Appeared in the form of महत्, अहङ्कार,
पञ्चतन्मात्र, &c., which are the कार्यंs, (i. e., are evolved out) of the
primal Cause.

४. उत्पूर्वैः &c.—The root भा preceded by उत् means प्रादुर्भाव
or manifestation.

N. B. Roots are often designated by the addition of ति with the root. Thus, भातिः designates the root भा, सेवतिः [although the root सेव is आत्मनेपदा] designates the root सेव, and so on. Also see the N. B. to Kull. Expl. 23—Sl. 1.

५. धातुनाम् &c.—Because a root has got a number of
senses.

N. B. Generally speaking, उपसर्गेः have no meaning.

(क) प्रथक्तेन—B, G, M, P. V.

(ख) Before धातुनाम् &c., Bk. adds उपसर्गेसम्बन्धिनैः ।

When the sense of a root is found to be altered by the presence of an उपसर्ग, it is so to be supposed that the altered sense was always inherent in the root, and the उपसर्ग has simply served to *rouse* that sense in our mind. Hence, Kull. puts धातूनामनेकार्यत्वात् as the हेतु of the altered sense in the word, उद्भासौ।

Notes.

अतीनिद्रिय-याज्ञः—इन्द्रियस् अतीतगतस् = अतीनिद्रियस् = मनः, प्रादिषमासः।
अतीनिद्रियेण (अतीनिद्रियस् वा) याज्ञः = अतीनिद्रिययाज्ञः = मनोयाज्ञः; who can be perceived by the mind [alone].

N. B. Kull. reads as above. Some read 'अतीनिद्रियो याज्ञः' meaning—इन्द्रियाशाम् अगोचरः, किन् याज्ञजानेन याज्ञः; Others read 'अतीनिद्रियोऽयाज्ञः' meaning—अतीनिद्रियः च अयाज्ञयः।

अव्यक्तः—व्यक्तिः = अव्यवः, SO व्यक्तः = अव्यवववान्; therefore अव्यक्त = अव्यववर्त्ततः = Indiscernible.

सनातनः—Eternal. सना + त्वं, तट च आगमः—Pánini. तन् ट् is the affix according to some. सदातनः is a distinct word similarly formed. सना and सदा are synonymous.

सर्वभूतस्यः—सर्वाणि भूतान् = सर्वभूतानि, सर्वभूत + सवद्—तादात्मे (अव्यववाय)। N. B. We popularly call this नवद्—तादात्मे, but विज्ञारव्यवयः is the language used by Pánini.

साऽभिज्ञाय शरोरात् स्वात् लिङ्गहुर्विविधाः प्रजाः।

अप एव ससर्जादौ तासु बोजमवाहृत् ॥ ८ ॥

Prose.—इः विविधाः प्रजाः सिङ्गः अभिज्ञाय स्वात् शरोरात् आदौ अपः एव ससर्ज, तासु (=अप्स) [च] बोजम् अवाहृत् ।

N. B. As regards the अन्वय of this verse we have preferred to follow Rághavánanda who distinctly takes the word शरोरात् with ससर्ज, (and not with सिङ्गः)। The other commentators are not clear on the point.

Bengali.—সেই পরমাত্মা বিবিধ অঙ্গ সৃষ্টির মানসে অভিধানপূর্বক শকীয় শরীর হইতে অথবা জলহষ্টি করিয়াছিলেন ; এবং সেই জলে বৌজ নিষেপ করিয়াছিলেন ॥ ৮ ॥

English —Wishing to create various issue, he, with a mere thought, first created water from his own body, and cast his seed into that water. 8.

Kulluka.—মোহভিদ্যায়ৈতি । ‘সः’ পরমাত্মা নানাবিধাঃ প্রজাঃ মিস্ত্রঃ ‘অভিধ্যায়’—আপো জ্ঞান্লাভ ইত্যভিদ্যানন্মাদে চা (১), অপ এব সসজ্জঃ অভিধ্যানপূর্বিকাঃ সৃষ্টি বশ্তো মনোঃ প্রক্তিরিষে অচেতনা (২), অস্তুতন্মা (৩) পরিণামতে (৪) প্রত্যবেদ পক্ষো ন সচ্যাতঃ (৫), কিন্তু ব্রহ্মে অব্যাকৃতশক্ত্যামনা (৬) জগত্কারণমিতি বিদ্য়ঘি-বেদান্তমিহান্ত এবাভিমতঃ পতিভাবতি । তথাচ কান্দীযোপনিষত্ [ধী.১২]—“তদৈক্ষত বজ্ঞ স্থান পজ্ঞায়ে” (৭) ইতি । অতএব শারীরকসুবক্ষতা ব্যাসিন সিদ্ধান্তিম—“ইচ্ছতেনীশব্দম্” ইতি ।—“ইচ্ছতেঃ” ইচ্ছণ্যশব্দ্যাত্ (৮) ন প্রবান্ন (৯) জগত্কারণম, ‘অশব্দ’ হি তন্ত (ক), ন বিদ্যন্তে ‘শব্দঃ’ শুনিশ্বেষ্য তত অশব্দম् (১০) ইতি স্বার্থঃ । খ্বাত ‘শরীরাত্’ অব্যাকৃতশূণ্যাত্ ; অব্যাকৃতশব্দেন ভগবদ্বাক্তুরীয়-বেদান্তদর্শনে (১১) প্রক্তিৎঃ তদৈব চ তস্য শরীরম্ । অব্যাকৃতশব্দেন পञ্চমূন-বৃজীন্দ্রিয়-প্রাণ-সমঃ-কর্ম্মবিদ্যা-বাসনা এব হস্তরূপতয়া শক্ত্যামনা স্থিতা অভিধীয়নে (১২) । অব্যাকৃতস্য চ ব্রহ্মণা সহ মেদস্বীকারাত (ঘ)—ব্রহ্মাহিতম, শক্ত্যামনা চ ব্রহ্ম জগদ্রূপতয়া পরিণামতে,—ইত্যুভ্যসম্প্রয়তে (১৩) । আদৌ—খকার্থভূমি-বৃজাণ্ড-সৃষ্টেঃ প্রাক্ত (১৪) । অপো স্বষ্টিযেব মহদঙ্গাত-তন্মাত্রকমিণ বৌজ্ঞ্যা (১৫), ‘মহাভূতাদি ব্যজ্ঞযন্’ ইতি পৰ্বম অভিধানাত (ঝ), (১৬) অনন্তরমিপি মহদাদি (ঘ)-স্বষ্টেব্রহ্মমাণালাত (১৭) । তাসু অপ্য ‘বৌজ’ শক্তিরূপম (১৮) আরোপিতবান ॥ ৮ ॥

Argument

Here in describing the creation Manu distinctly says the following three things :—

- (i) সঃ (পরমাত্মা) সসজ্জঃ ।
- (ii) সঃ শরীরাত্ সসজ্জঃ, and
- (iii) সঃ অপঃ এব আদৌ সসজ্জঃ ।

(ক) হি তন—Only in A.

(ঘ) অসৈদ্ধ্যীকারাত—A, B, Bg, G. মেদস্বীকারাত—Bk.

(ঝ) পূর্বাভিধানাত—All except A. (ঘ) মজ্জাভূতাদি—A.

Now, these points are controversial. The *first* point, which makes Brahman the author of creation, is not in conformity with *all* the systems of Hindu Philosophy. The *second* is self-inconsistent from the standpoint of Vedānta in as much as the Vedāntins do not admit any body of Brahman. And the *third* point is inconsistent with what has been said of the creation elsewhere (e. g., I. 6, 14 and 74—78). Kull. discusses these three points as below.

(i) By सः (परमात्मा) सचर्च, Manu says that the universe was created by Brahman and not by Prakriti (as described in the Sāmkhya Philosophy), and thus he adheres to the doctrine of Vedānta as preached by the विद्वान् sect of the Vedāntins.

N. B. Of the Vedāntins those who bear three staves are called विद्वान्. They are distinguished from एकदण्डिन् who bear one staff only. Rāmānuja belonged to the former and the great S'āmkarāchārya to the latter school. Here, however, as in many other works, the word विद्वान् refers to the school of S'āmkara to whom the epithet is metaphorically applied on the strength of the following text.

वागदण्डोऽय मनोदण्डः कावददण्डसंघेव च ।

वन्ने ते निहिता बुद्धी विद्वान्निति स उच्चते ॥ Manu, xii. 10.

(ii) By 'सः जगीरात् सचर्च'—Manu, in contravention of the general Vedāntic theory, admits a *body* of Brahman. But it may be said, that the existence of the 'body' may be supported by the theory preached by भास्करभट्ट (a commentator of the Vedānta-Sūtras), who says that the universe is created not from Brahman direct, but from the अव्याकृत (lit. unmanifested) which means 'the aggregate of certain things existing as an energy or force'. Now, this is a secondary stage of Brahman, and this *second* stage may be said to be the *body* of Brahman. In other words, the universe is created not from the निर्गुण Brahman, but from the सगुण Brahman.

(iii) The word आदौ in the statement 'अपः एव आदौ सप्तं' should be interpreted as 'before the creation of the वृत्ताण् (Sl. 9) or the primordial egg (from which the universe sprang —Sl. 13), but not before the creation of the principles of महत्, अहङ्कार and the five तत्त्वात्. This will reconcile it with the statement भगवन्नुतादि व्यञ्जयन् [where आदि refers to महत्, अहङ्कार, &c.] in Sl. 6, as well as with Sl. 14.

N. B.—Kull. concludes here. But one point is still left untouched. The point is that even amongst the Mahá-Bhútas, water was not the *first* creation. For the order of their creation, see I, 74-78 which is supported by लेखरीय Upanishad quoted by Kulluka under Sl. 15—आकाशात् बायुः, वायोः अग्निः, अपः, अङ्गः पृथिवी चात्।

Kulluka Explained.

1. आपो जायत्नाम् &c.—By the mere thought 'let there be water'. [Cf. the genesis of the world as described in the Bible —'Let there be light, and there was light'.]

2. अचेतना—Inanimate, unconscious. [So, how could she *think*?]

3. अखतन्ना—Not independent. [So, how could she create the universe according to her *own will*?]

4. परिषमते—Evolves herself.

5. इत्येचत् पञ्चः &c.—That view is not endorsed by him.

6. अव्याकृतशक्त्याभ्यन्—As being the seat (आवन् or अविष्टान्) of अव्याकृत which is a force (शक्ति) :

7. तदैचत् &c.—छान्दोग्य १.३.२। तत् (ब्रह्म) ऐचत—Brahman thought. बहु स्वां, प्रजापिय—I shall be multiple, I shall be born,

8. ईक्षते: ec.—As the word ईक्षण is to be found in the श्रुति [referred to above].

9. प्रधानम्—Another name for प्रकृति :

10. अशब्दं &c.—That is not supported by any शब्द (श्रुति).

11. भगवद्ब्राह्मणीय &c.—In the Vedánta philosophy as expounded by the revered Bháskara.

१२. अच्याकृतशस्त्रेन &c.—By the word अच्याकृत is meant the aggregate of the following things existing as a force :—The five महाभूतः, the five बुद्धिनिदेयः, the five कर्मनिदेयः, the five प्राणवायुः, the mind, actions, अविद्या (nescience or ignorance) and वासना (memories of past actions).

१३. अच्याकृतश्च &c.—The बृहार्दैत (viz. of Bháskara-bhatta) and the simple अहेतवाद (viz. of S'amkaráchárya)—both of these may apply here by supposing respectively मेद and अहेत between ब्रह्मन् and अच्याकृतः। According to the former, the अच्याकृत (the author of the universe) may be supposed to be something *distinct* from ब्रह्मन्, but according to the latter, ब्रह्मन् himself as the *seat* of the force of अच्याकृत manifests himself as the universe.

N. B. The अहेतवाद preaches अभेद between the ब्रह्मन् and the universe, while the बृहार्दैतवाद preaches मेद, अभेद and मेदामेद between the two.

१४. आदी &c.—आदी here means [not at the *very* beginning, but] 'before the creation of the ब्रह्माण्ड or primordial egg, the field of Brahman's activity.' [For the egg, see Sl. 9.]

N. B. Then where did the waters rest at that time ? To this Medh. replies :—Inscrutable are the ways of the Almighty. We quote form Medh. below :—‘अत इत्यसुच्यते । पृथिव्याशादानोम अभावात् अपां स्थानोऽकः आधारः ? अन्येभ्य इटसुच्यते—स्थृतरपि परस्परश्च गृहीतशरीरस्य कः आधार इत्यपि वाच्यम् । अथ विलक्षणैऽन्यतया शब्दं योगात् अन्येव सा कर्त्तृशक्तिः असङ्क्षेप्योदया, प्रकृतधर्मसामान्यं न इत्येवमेवपि द्रष्टव्यम् ।

१५. आपि स्फटः &c.—The creation of आपि is to be understood as having taken place in the order of महत्—अहङ्कार—पञ्चतत्त्वात्, and then आपि।

१६. महाभूतादि &c.—As it has already beed stated [in Sl. 6] that he (Brahman) made the Mahá-Bhútas, &c., manifest.

१७. अनन्तरम् &c.—And because the creation of सहस्र्, &c., will be described also later on [in Sl. 14].

१८. वीर्जं शक्तिहृषपम्—Germ, i. e., energy.

Notes.

अभिप्याद—अभि—अ॒+व्यप् ; with a [mere] thought.

सिंहरः—सूर्य + सूर्, ततः 'त' प्रत्ययः :

प्रजा:—प्र—जन + त, सिंहास् आद् : Issue.

तदण्डमभवद्वै मं सहस्रांशुसमप्रभम् ।

तस्मिन् जड्जे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ८ ॥

Prose.—तत् (वीर्ज) हैम् सहस्रांशुसमप्रभम् अण्डम् अभवत् । तस्मिन् (= अण्डे) स्वयं (= परमात्मा) सर्वलोकपितामहः ब्रह्मा (= ब्रह्मास्त्रेण) जड्जे ।

Bengali.—সেই [বীর্জ] শুণ্ঠির শায় বিশুদ্ধ এবং শুণোর শায় উজ্জল একটা আঙুরাগে পরিষিঞ্চিত হইয়াছিল ; সেই আঙে তিনি (অর্থাৎ পরমাত্মা) বৃক্ষা হইয় শুঁ উৎপন্ন হইয়াছিলেন ॥ ৯ ॥

English.—That [seed] became an egg made of gold, as it were, with splendour like that of the (thousand-rayed) sun. In that egg he himself was born as Brahmá, the progenitor of the whole world. 9.

Kulluka.—तदवीर्जं परमेश्वरं रक्षया हैमसंहृष्टमभवत् । हैमसिव हैम्, शुण्ठिगृহयोगात् (१) ; न तु हैमसिव । तदैवेकशक्तिन् भूमिनिर्माणस्य वल्लभाश्वलात् भूमेष्व अहैमत्वस्य प्रत्यक्षलात् (क) उपचाराश्वयम् (२) । 'सहस्रांशुः' अधिव्यात्, तसुत्त्वप्रभम् । तात्पूर्णं अज्ञे हिरण्यगर्भे (३) जातवान् । तेन पूर्वजन्मानि हिरण्यगर्भोऽहमस्योति भेदासेदभावनया (ख) परमेश्वरोपासना कृता, तदौर्यं लिङ्गशरीरावच्छिन्न-जीवमनुप्रविश्य स्वयं परमात्मै व हिरण्यगर्भं द्रुतं वा तस्य दाढुभृतः (४) । सर्वलोकानां 'पितामहः' जनकः, सर्वलोकपितामह इति वा तस्य नाम ॥ ९ ॥

(क) हैमत्वस्य प्रत्यक्षवादित्वात्—A, P.

(ख) अभिदभावनया—B, Bg, G, J.

Kulluka Explained.

१. शुद्धि-नुचयोगात्—On the analogy of शुद्धि or purity.
 २. तदीयैक &c.—उपचार, i.e., secondary sense (*viz.*, हैमम् ==
 हैमम् इव) is to be had recourse to, as the earth which is
 certainly not made of gold, will be said (in Sl. 13) to have been built with one of those two pieces (शक्ल). [So, हैमम् should here mean 'as if gold' and not 'actually golden].

३. हिरण्यगर्भः—[Another name of Brahmá. He is so called on account of his being born in a *golden* egg].

४. येन पूर्वजन्मनि &c.—Paramátman himself entered the soul belonging to the astral body (लिङ्गशरीर) of him who had, in the previous evolution of the universe, worshipped the supreme Lord by contemplating himself to be different from as well as identical with Hiranya-garbh. [For मिदासिद्, see N. B. to Kull. Expl. 13—Sl. 8. For the लिङ्गशरीर, see the meaning of पुर्वजक in Kull. on Sl. 56.]

N. B. According to Hindu Philosophers the *cycle* of creation is *eternal*. The evolution of the universe as described here by Manu took place in the past and will take place in the future innumerable times. Thus—Brahmá, Manu, Prajápati, &c., [past and future] are all innumerable.

Notes.

हैमम्—हैमन् + अ॒।

जन्म—जन + लिंग (third person, singular).

सर्वत्रौक्षपितामहः—Kull. firstly takes the word पितामह here in the sense of 'father'; and then he suggests that the word सर्वत्रौक्षपितामह might be a name of ब्रह्मा।

ख्यम्—अ यथम्; an adjective to परमात्मा and not to ब्रह्मा।

The construction is तत्किन् अष्टे ख्यं (परमात्मा) ब्रह्मा (= ब्रह्मशरीर) जन्म (प्रादुर्बन्धुव)। Otherwise, the word ख्यम् would be almost redundant.

आपो नारा इति प्रोक्षा आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ १० ॥

Prose.—आपः नारा; इति प्रोक्षा; [यतः] आपो वै नरसूनवः । अतः (=यतः) ता: (आपः) अस्य (परमात्मनः) पूर्वम् अयनम्, तेन [आयं परमात्मा] नारायणः स्मृतः ।

Bengali.—‘नारा’ এই শব্দে জল বুঝায়, যেহেতু জল, ‘নর’. অর্থাৎ পুরুষ হইতে উৎপন্ন । সেই ‘নারা’ ঈশ্বার পূর্ব অঘন অর্থাৎ আশ্রয় ছিল, বলিয়া ইনি ‘নারায়ণ’ নামে কথিত হন ॥ ১০ ॥

English.—Water is called Nárá for it is the issue of Nara; and because it was his first abode, therefore he is called Náráyana. 10.

Kulluka.—इहानीम् आगमप्रसिद्ध-नारायणशब्दार्थ-निर्वचनेन उक्तमेवार्थं
द्रुढयति—आपो नारा इत्यादि । आपः नारा-शब्देन उच्चार्ते (१) । अस्यु नारा-शब्दस्य
अप्रसिद्धोऽसदर्थमात्रा—आपो वै इति । यतः ता नरागत्वस्य परमात्मनः ‘सूनवः’ अपल्याति
‘तस्य दम्’ इत्यप्रत्ययः (२) । यद्यपि अयि ज्ञाते भौप्रमत्ययः प्रामस्तादपि क्षान्त्वस्तज्जटे-
रपि अृतिषु अवस्थारात् “सर्वे विद्यमन्दस्ति विकल्पात्मे” इति पाणिको “ज्ञात्वात्ययः ।
तस्य अभावपर्यं, सामान्यत्वात्प्राप्ते टापि ज्ञाते (३) नारा इति रूपसिद्धिः (४) । आपः
‘अस्य’ परमात्मनो “ब्रुद्धरूपेणावस्थितस्य” पूर्वम् ‘अयनम्’ आश्रय इत्यस्मै नारायण इत्य-
गमिष्यान्नातः (५) । गीविन्दराजिन तु ‘आपो नरा’ इति पठितं, व्याख्यातस्मै—नारायण
इति प्राप्ते “अस्येषामपि दृश्यते” इति दीर्घलेन नारायण इति रूपम् (६) ॥ अन्ये तु
‘आपो नारा’ इति पठन्ति (७) ॥ १० ॥

Kulluka Explained.

1. आपः &c.—By the word नारा; are meant ‘the waters’.
2. तस्ये दम् &c.—N. B. Kull.’s reference to the rule ‘तस्ये दम्’ appears to be due to an oversight. His exposition seems to refer to the rule ‘तस्यापब्दम्’ ।
3. सामान्यत्वात्प्राप्ते &c.—[The affix] टाप् which is got by the general rule, being added.

4. यद्यपि अस्मि हृते &c.—The word नार being derived with the affix अस्मि, the proper feminine form of नार in the plural number would be नाराः (with डीप्) [and, not नाराः (with टाप्)]. But everything is optional in the Vedas and Vedic rules hold good in the case of Smritis also. Hence, in the absence of the affix डीप्, the affix टाप् has been added to the word by the general rule and thus we get the form नाराः !

5. आपः तस्य परमात्मनः &c.—परमात्मन् is called नारायण in the S'āstras (आगम) as the waters (नाराः) were his first abode, viz., when he assumed the form of ब्रह्मा। See Notes on अस्मि।

6. गोविन्दराजेन तु &c.—Govinda-rāja reads 'आपो नराः' and explains the formation thus :—नरायण (नर+अयन) would be the proper form, but the vowel attached to न is lengthened by the rule 'अन्वेषामपि दृश्यते'। [The rule means—Lengthening is found in some other cases also. Cf. पूरुष which is an alternative form of पुरुष।]

N. B. This is also what Medhātithi says. He also reads 'आपो नराः'।

7. अन्वे तु &c.—[But see the N. B. above.]

Notes.

ताः—तद् (स्त्रीलिङ्ग) + १मा, बहुवचनम्। Refers to नाराः।

अस्मि—Some would take it to refer to ब्रह्मा, but Kullū consistently with his अन्वय of the previous verse, takes it to refer to ब्रह्म (परमात्मन्) According to the former, नारायण is a name of ब्रह्मा, but according to the latter, it is a name of ब्रह्म।

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम्।

तद्विस्तृष्टः स पुरुषो लोके ब्रह्मेति कौच्यते ॥ ११ ॥

Prose.—'यत्तत् अव्यक्तं नित्यं' सदसदात्मकं कारणं, तद्विस्तृष्टः सः पुरुषः लोके ब्रह्मा इति कौच्यते ।

Bengali.—ଯିବି ଲୋକେ ଓ ବେଦେ ପ୍ରସିଦ୍ଧ, ଅବାଞ୍ଜ, ନିତୀ ଦୟଦାତ୍ମକ ଓ [ପୂର୍ବ] କାର୍ଯ୍ୟ, ତୁଳକୃତ ହୁଣ୍ଡ ଦେଇ ପୁରୁଷ (ହିରାଗର୍ଭ) ଜ୍ଞାନେ 'ବ୍ରହ୍ମ' ଏହି ନାମେ ପରିଚୀର୍ତ୍ତି । ୧୧ ॥

English.—The Being, created by that first Cause which is indiscernible, eternal and both existent and non-existent is called Brahma in the world. 11.

Kulluka.—‘ଯତ୍ତ କାରଣମତ୍ୟତ୍ତମିତ୍ତାଦି । ‘ଯତ୍ତ’ ଇତି ସର୍ଵଜାମନ୍ୟାଂ କୌକ-
ବେଦାଦିମର୍ଜପ୍ରସିଦ୍ଧ’ ପରମାତ୍ମାନ୍ ନିର୍ଦ୍ଦିଶାତି (୧) । ‘କାରଣ’—ସର୍ଵତ୍ତ୍ୟତ୍ତମିତ୍ତାମ୍ (୨) ;
‘ଅତ୍ୟତ’ ବହିରିନ୍ଦ୍ରିୟାଶୀଖରମ୍ । ‘ଲିତ୍ୟମ୍’ ତତ୍ପରିବିଳାଶରହିରମ୍ । ବିଦାଳମିତ୍ତାମ୍
(କ) ମନ୍ସମାଵମ୍ (୩), ପ୍ରୟକ୍ଷାଦୟୋଚନାତ ଅସତ୍ସମାଵମିତି (୪) ; ଅଥା ‘ମୁନ୍ୟ’
ଭାବଜାତମ୍, ‘ଅମତ’ ଅଭାବ : ତଥୀରାମମୁନମ୍ (୫) । ତଥା ଚ ସ୍ମୃତି: [ଛାନ୍ଦୀଗ୍ୟ
ଦ୍ୱାଦ୍ୟ]—‘ଏତଦ୍ବାତ୍ମାମିତ୍ତ ସର୍ଵମ୍’ ଇତି (୬) । ‘ତହିକ୍ଷଣ୍ଡ’ ତିନୀତ୍ୟାଦିତ: ସ ପୁରୁଷ: ସର୍ଵତ୍
ରଙ୍ଗା ଇତି କୌର୍ଯ୍ୟତେ ॥ ୧୧ ॥

Kulluka Explained.

1. ଯତ୍ତଦିତି &c.—Cf., Sl. 7, Kull. expl. 1.
2. କାରଣ୍ ସର୍ଵତ୍ତ୍ୟତ୍ତମିତ୍ତାମ୍—କାରଣ, viz., of everything that is born.
3. ବିଦାଳ &c.—Existent, as his (Paramâtmâ's) existence is established by the Vedânta or the Upanishads.
4. ପ୍ରୟକ୍ଷାଦୟୋଚନାତ &c.—As if non-existent, being imperceptible to the senses.
5. ମନ୍ସ ଭାବଜାତମ୍ &c.—ମନ୍ସ means ‘positive things’, ଅମନ୍ସ means ‘negative things’. So, ଚଦମଦାତମକମ୍ means ‘the aggregate of all things—positive and negative’.
6. ଏତଦ୍ବାତ୍ମାମ୍ &c.—All this is identical with Him (ଏତଦ୍ବାତ୍ମମ—
ଏତଦ୍ବାତ୍ମନ୍ + ଅଜ୍ଞ—ଖାଦ୍ୟ) । Chhândogya, 6, 8, 7 ; 6, 9, 4 ; &c.

Notes.

ପୁରୁଷ:—Here it refers not to ବୁଦ୍ଧା but to ବନ୍ଦା । ‘ପୁରୁଷଶବ୍ଦିତ୍ୟ ରାଜ-
ପୁରୁଷଶବ୍ଦିତ ଅଧିକାରବଚନ: ଭଗବନ୍ନିଯୋଗକର: ଇତ୍ୟଃ—Nandana.

(କ) ବେଦାନ୍ତମିତ୍ତାଲପ୍ରସିଦ୍ଧତାନ—A.

तस्मिन्नरुणे भगवानुषित्वा परिवत्सरम् ।

ख्यमेवात्मनो ध्यानात् तदरुणमकरोहि॒धा ॥ १२ ॥

Prose.—स भगवान् तस्मिन् अरुणे परिवत्सरम् उत्पत्ता आत्मनः ध्यानात्
ख्यम् एव तद् अरुणे हृष्टा आवरतः ।

Bengali.—ভ বান নেই অগ্রহীয় [শৌশ্রমানবুদ্ধি] পূর্ব এক বৎসর কাল বাস
করিয়া আগ্রহান্বলে দেই অপ্রকে যদং বিশেষ করিয়াছিলেন ॥ ১২ ॥

English.—Having dwelt in that egg for a [Brâhma] year,
the Lord Himself, by his own meditation, split the egg into
two. 12.

Kulluka.—तस्मिन्नरुणे स भगवानित्यादि । तस्मिन् पञ्चोक्तिरुणे स ब्रह्मा
वद्यताण्ड-ब्रह्माननन् 'वत्सरम्' (I) 'उत्पत्ति' ख्यत्वा, आत्मनेव अरुणे हृष्टा भवतु
इत्यात्मगत-ध्यानमात्रेण तदरुणे हृष्टुरुणे ॥ १२ ॥

Kulluka Explained.

1. वद्यताण्ड-ब्रह्माननन् &c.—The year is to be calculated here [not in our ordinary standard, but] in the standard relating to Brahmâ which will be stated by the author later on [in Sl. 72].

N. B. 4,320,000,000 human years make one ब्राह्म day,
and an equal period of time makes a ब्राह्म night. [See I. 72].

Notes.

उत्पत्ता—वस + रुण ।

परिवत्सरम्—प्रथमसंयोगी हिन्दीया । Commentators differ as to the standard in which this परिवत्सर should be taken here; Some say 'human', some 'divine', and some say 'Brâhma' year.

तार्या म शकलाभ्याच्च दिव भूमिच्च निर्ममे ।

मध्ये चोम दिशस्याद्वावपां स्थानच्च ग्राह्यतम् ॥ ३ ॥

Prose.—मः तार्या शकलाभ्यां (= खण्डाभ्यां) च दिव भूमि च निर्ममे ।
मध्ये चोम, अट्ठी दिशस्य, अपां शाश्वते स्थानं च [निर्ममे] ।

Engali.—अग्नेर सेहे खण्डवद्वारा तिनि शर्ग एवं पृथिवी निर्माण करियाइलेन्, एवं एतद्वयर मध्ये आकाश, अष्ट दिक् एवं जलवासित्र अर्थात् समुद्रेर निश्चल आधार निर्माण करियाइलेन् ॥ १० ॥

English.—With those two parts [of the egg] he created the heaven and the earth, and, in the middle, the sky, the eight quarters (i.e. points of horizon) and also the fixed abode of the waters. १०.

Kulluka.—तायां स शकाक्षात्यां चित्पादि । 'शकस्त' खण्ड, तायाम् अण्डशकत्वात् याम् उच्चरेण 'दिवः' खण्डोकम्, अधरेण भूलोकम् (१), उभयोर्मध्ये (२) आकाशं, दिशश्च अलताशालिदग्रभिः सह अट्टौ (३), नसुदाग्रायम् अपां स्थाने (४) स्थिरं (५) निर्मितवान् ॥ १० ॥

Kulluka Explained.

१. उच्चरेण दिवः &c.—With the upper (उच्चर) piece he constructed the heaven, and with the lower one he constructed this earth.

२. उभयोर्मध्ये &c.—Between the above two (viz. heaven and earth) he constructed the sky and the eight directions.

३. दिशाश्च &c.—The directions (quarters) are eight in all, 4 principal directions (viz., North, East, &c.), and 4 intervening or secondary directions (viz., North-east, South-east, &c.).

४. नसुदाग्रायम् &c.—By 'the perpetual seat of waters', the 'seas' are meant; N. B. अपां स्थानम् here should rather be taken to mean the *cavities* of the seas. The seas themselves will be mentioned later on in Sl. २४.

५. स्थिरम्—Fixed ; unchangeable.

Notes.

अपां स्थानम्—Medh. takes this to mean 'the region of अन्तरीक्ष' ।

शाश्वतम्—शश्वत् (अन्यथम्) + अ॒ । The form शाश्वत though rather ungrammatical, is sanctioned by usage ; शाश्वतिक्ष is the correct form.

उद्दिवर्हीत्वनस्यैव मनः सदसदात्मकम् ।

मनसस्याप्यहङ्कारमभिमन्तारमौज्ज्वरम् ॥ १४ ॥

Prose.—‘ब्रह्मा’ आत्मनः (= परमात्मनः) ‘सकाशात्’ सदसदात्मकं मनः उद्दिवर्ह (= उद्दिवर्ह) । मनसः ‘प्राञ्’ अभिमन्तारम् इन्द्ररम् अहङ्कारम् ‘उद्दिवर्ह’ ।

Bengali.—তিনি পরমাত্মা ইহতে সদসদাত্মক ‘মনঃ’ শষ্ঠি করিয়াছিলেন, এবং মনঃস্থলীর পূর্বে ‘আমি’ এই অভিমানবিশিষ্ট অকাশাকরণক্ষম ‘অহঙ্কার’ শষ্ঠি করিয়াছিলেন ॥ ১৪ ॥

English.—From the Supreme Soul he (Brahmá) created the mind which is both existent and non-existent, and before the mind he created Egoism which possesses the function of self-consciousness and is lordly (i.e. competent to do its own work). 14.

Kulluka.—इदानीं सहदादिकसेष्यैव जगत्त्वार्थाग्निति दर्शयितुं तत्त्व-
स्थितिसाच—उद्दिवर्हीत्वनस्यैवित्तादि । ब्रह्मा ‘आत्मनः’ परमात्मनः सकाशात् (१) तेन
कृपेण (२) मनः उद्दिवर्ह, तत्त्वात्, परमात्मन एव ब्रह्मात्मकपैषां उत्तपत्तित्वात् (३) ।
परमात्मन एव च मनःस्थितिस्थितिदर्शन, न प्रवानात् (४) । यथाच श्रुतिः [सुखडक-२।११]
—“एतचायायते प्राणी मनः सर्वेन्द्रियाणि च । ख्यं चाशुच्चीतिरापः पृथिवी विश्वस्य
धारिणी” (ख) (५) ॥ मनश्च श्रुतिस्थितिलात् शुगपञ्चानानुतपत्तिलिङ्गात् सत्, अप्रत्यक्षत्वात्
असत् च (६) । मनसः “पूर्वम्” (७) अहङ्कारतत्त्वम् अहभिमिलभिमात्मा-कार्य-
युक्तम् (८) “ईश्वरं” खकार्यकरणतमम् (९) ॥ १४ ॥

Kulluka Explained

1. ‘आत्मनः’ परमात्मनः सकाशात्—ब्रह्मा created the things not from himself, but from परमात्मा । [Others would hold that आत्मनः उद्दिवर्ह means that Brahmá produced the things from his own self].

(क) परमात्मनः एव ब्रह्मात्मकपैषां उत्तपत्तित्वात्—not in A. This may be a reader’s note on the expression तेन कृपेण ।

(ख) Some read ज्योतिरापद्य पृथिवी विश्वस्य धारिणी । This sounds better, but ज्योतिरापः पृथिवी विश्वस्य धारिणी is the reading in the Upanishads which cannot be altered.

(ग) असत् इति—All except A.

2. तेन रूपेण—In that form, i.e., in the form of Brahmá.

3. परमात्मनः एव &c.—[This is explanatory of the expression तेन रूपेण which occurs in the previous sentence]. परमात्मा himself appeared in the form of Brahmá.

4. न प्रधानात्—Not from प्रधान or प्रकृति ।

5. एतचात् &c.—Mundaka Upanishad, 2, 1, 3 ; Kaivalya, 15 ; Náráyana. 1. एतचात् refers to परमात्मन् । खम्=इन्द्रियम् । विश्व भारणा—An Adj. to पृथिवी ।

6. मनस् &c.—(i) मनस् is सत् or existent, as its existence is established by श्रुति, as well as by another proof, viz., the impossibility of simultaneous knowledge [of more things than one].

[N. B. We can conceive of only one thing, and not more than one thing, at a time. So, it may be inferred that there is a certain thing which is indispensable for our knowledge at every time. Now that thing is मनस् । Sometimes, of course, we seem to conceive many things simultaneously, but that is an erroneous belief. The real fact is that we conceive those things one after another *so very quickly* that they *appear* to be simultaneous.]

Again, (ii) मनस् is असत्, because it is not perceptible by the senses,

7. मनसः पूर्वम्—N. B. The word एव is supplied here by Kull. The plain meaning would have been that he created अहङ्कार from मनस् । But that account would run counter to that of the accepted theories of creation, the Sámkhya philosophy distinctly gives the following order :—प्रकृत्य—मनस—अहङ्कार—इन्द्रिय (including मनस्)—&c. Hence the ingenious explanation of Kull.

The commentators Nándana and Náráyana, however, take the word मनस् here to be a synonym of महत्त्व in which sense it has been taken by many in I, 74. They further take महात्मम्

आत्मानम् in the next Sloka in the sense of 'Mind' (or the great soul).

8. अहङ्कारतत्त्वम् &c.—The function of the principle of अहङ्कार or Egoism is what is technically called अभिमान i.e. self-consciousness or referring objects to one's own self ; e.g., *I go, I feel, &c.*

9. ईश्वरम् &c.—ईश्वर means 'competent to do its own work'.

Notes.

उद्दर्ह—उत्—यज्ञ + लिट् शब्द् । The root वह् is आवलेपदी । The proper form in लिट् would be उद्वह् । The use of परस्परवद् is an आधिप्रयोग ।

मनः—Its function is संकल्प—will or volition.

सदसदावकम्—सन् चासी असन् चेति सदसन् । सदसन् आत्मा यस्य तत् सदसदावकम्—वहुव्रीहिः । विकल्पे य समाप्तानः अप् । For the meaning of the word, see Kull. Expl. 6.

मनसः—पूर्वी in connection with the word पूर्वम् [to be understood] by the rule 'अन्नाराहितर तद्विकृत्वाच्च नरपदाजाहियुक्ते ।

अभिमन्तारम्—अभिमन्ता means that whose function is अभिमान । अभिमान is self-consciousness or subjectivity.

अभिमन्तारम्, ईश्वरम्—Adjectives of अहङ्कारम् ।

महान्तमेव चात्मानं सर्वाणि विगुणानि च ।

विषयाणां अङ्गौत्तराणि शब्दैः पञ्चेन्द्रियाणि च ॥ १५ ॥

Prose.—[स ब्रह्मा अहङ्कारात् प्राप्त्] आत्मानं महान्तम् एव, विगुणानि च सर्वाणि विषयाणां शब्दैः पञ्चेन्द्रियाणि च शब्दैः (= विदान्तसिद्धे न नमेण) [उद्वर्थः] ।

Bengali.—[अहङ्कारस्त्रियं पूर्वे] तिनি महाद्वात्तर ओ [सर्व, ब्रह्म ओ तदः—এই] ত্রিগুণাত্মকল পদার্থ সৃষ্টি করিয়াছিলেন, এবং সমস্ত বিষয়ের প্রাতিক পক্ষ জ্ঞানেন্দ্রিয় [এবং পক্ষ কর্মেন্দ্রিয় ও পঞ্চতন্মাত্র] ক্রমশঃ সৃষ্টি করিয়াছিলেন ॥ ১৫ ॥

English.—And he created also Mahat (महत्) and all things with the three qualities, and, in their, order, the five organs which take cognisance of sensible objects [as well as the five operative senses and the five Tanmátras]. 15.

Kulluka.—सहान्तसि व चात्मानसित्यादि । महान्तर्मिति महदापव्य-तत्त्वम् (१) “अहङ्कारात् पूर्वे” परमात्मन एव अव्याकृतशक्तिरूप-प्रकारात्-संहितात् (२) उज्जृतवान् । आत्मान उत्पन्नत्वात् ‘आत्मानम्’, आत्मोपकारकत्वात् (ख) (३) । यत्ति अभिहितानि अभिधात्वस्ते च तानि उत्पत्तिसन्ति ‘सर्वाणि’ (४) सत्त्वरजसमोगुणायुक्तानि, ‘विषयाणा’ शब्द-स्थान-हप-रस-गत्वानां गाहकाणि, ‘ग्रन्ति’ क्लीण-वैदान्तसिद्धेन (५) । शोदादीनि “वितीयायायवक्त्राणि” (६) पञ्च बुद्धिनिदियाणि, ‘च’शब्दात्—पञ्च पादादीनि कर्म-निदियाणि, शब्द-तन्मात्रादीनि च पञ्च (७) । उत्पादितवान् ।

ननु (८), अभिधानपूर्वकस्तथ्यमिधानात् वैदान्तसिद्धान्त एव सनोरभिसत इति प्रायुक्तं, तत्र संगच्छते (९), इदानीं महादादिक्रमेण स्थृतिरूपां (ख) (१०) । तथा च तेतिरौपीशनिष्ठत् [२११] —“तत्त्वाद्वा एतत्त्वादात्मन आकाशः सच्च तः, आकाशाद्युः, वायोरयिः, अधेरापः, अङ्गः पृथिवीति” । उत्तरे—प्रकृतितो नहदादिक्रमेण स्थृतिरिति भगवद्वास्तरीय-दर्शनेऽस्युपपद्यते (११) इति तदिदी व्याचवते (१२) । अव्याकृतम् एव प्रकृतिरित्यते, तत्वं च ‘ब्रह्मान्मुखत्वं’ स्थृतायकालयोगरूपं (१३), तदेव महत्तत्त्वं; ततो च ह स्वामित्यभिसानामाकै (१४) चणाकालयोगित्वम् (१५) अव्याकृतस्य अहङ्कारतत्त्वम् (१६) । तत आकाशादि-पञ्चभूतश्चाणि (ख) क्रमेणोत्पन्नानि पञ्च-तत्त्वादाणि (१६), ततस्तेभु एव अत्युक्त्युत्पन्नानि पञ्च-महासूतानि, सूक्ष्मास्तुक्रमेव कार्योदयदर्शनात् इति (१७) न विरोधः । अव्याकृतगुणात्पैदिपि सत्त्वरजससमां सर्वाणि तिगुणानीत्यप-पद्यते (१८) । अवतु वा सत्त्वरजसमः समताकृतैव सूलप्रकृतिः, भवन्तु च तत्त्वान्तराण्येव महदहङ्कार-तन्मात्राणि, तथापि प्रकृतिब्रह्मणः अनन्या इति सनोः स्वरसः (१९) । यतो वस्त्वति [मन-१०१६]—“सर्वसूतेषु चात्मानं सर्वसूतानि चायनि” इति । तथा [मन-१०१२५]—“एवं यः सर्वसूतेषु पश्यत्याक्षानन्तरात्मना । स सर्वसमतामेव ब्रह्मायेति परं पदम्” ॥ इति ॥ १५ ॥

(क) आत्मोपकारकत्वात् वा—A.

(ख) वैदान्तदर्शनेन च.....स्थिरका—All except A.

(ग) अव्यापकालस्य लङ्घान्तरतत्त्वम्—A. (घ) भूतानि सूक्ष्माणि—A.

(ङ) इति—Omitted in A.

Kulluka Explained.

१. महदात्मतत्त्वम्—The principle of महत्! N. B. महत् is another name for बुद्धि or Intellect. Its function is ‘thinking’.

२. परमात्मनः एव &c.—From परमात्मन् together with प्रकृतिः, the latter being identical with अचाक्षत which is a force or energy [as described under Sl. 8. Kull. Expl. 12].

३. आत्मनः उपग्रहात् &c.—आत्मान् is an adjective to महात्मम्. The principle of महत् is called आत्मन् in as much as it springs from the आत्मन्, or because it renders service to the आत्मन् or (the Supreme Soul).

४. याति अभिहितानि &c.—By मर्त्यानि is intended everything that *has already been* mentioned to have been produced, and everything that *will be* mentioned later on to be produced.

५. क्रमेण वैदान्तसिद्धिन—In the order as given in the Vedānta.

६. इतीयात्माव &c.—To be mentioned in the 2nd Chap. [see II. 90].

७. च शब्दात् &c.—By the particle च [which means ‘and’] the five कार्मण्यनिदिव्यs, viz., पायु, &c. (पायुदीनि), and the five तत्त्वात् are intended to be included. [See Notes].

८. नन् &c.—Kullūka here introduces a discussion as follows :—It has been said above (in Sl. 8) that Manu adheres to the Vedāntic school as regards his theory of creation. But in Slokas 14 and 15 he speaks of the [Sāṃkhya] principles of महत्, अहङ्कार, &c., which are not mentioned in the Vedānta. So, there seems to be an inconsistency here. In reply to this charge, Kull. says that the existence of these principles may be deduced thus from the Vedānta philosophy of Bhāskara [already referred to under Sl. 8] :—

'The 'अव्याकृत' is identical with the प्रकृति of the Sāmkhyas'.

'His proneness or tendency to creation (सृष्ट्यम् खत्) is identical with the महत् of the Sāmkhyas'.

'His desire of being multiform is identical with the अहङ्कार of the Sāmkhyas'.

To be brief, Manu holds the प्रकृति [whatever that may be] to be identical with the अव्याकृत (or सृष्ट्य) Brahman, no matter whether the extra principles of महत्, अहङ्कार and तत्त्वात् are admitted or not. Kull. thus proves Manu to be a वैदानिकः :

N. B. These philosophical Slokas have been variously interpreted by various commentators according to their own philosophical views.

9. तत् न सगच्छते—That does not tally [with this statement.]

10. वैदानदर्शने च &c.—In the Vedānta philosophy the creation is clearly in the following order :—परमात्मा—आकाश—वायु—अथि—अप्—शुद्धिवी ।

11. प्रकृतिः &c.—The creation from प्रकृति in the order of महत्, &c., is not inconsistent with the philosophy of Bhagavat Bhāskara (one of the commentators of the Vedānta philosophy).

12. इति तद्विदः व्याचते—This is the opinion of experts of that School.

13. स्त्रयाद्यकालयोगक्षेपम्—Connection with the time *just preceding creation.*

N. B. Time is a constant link between an agent and his deeds. All that we do is done in a particular *time*. So, 'to be prone to do a thing' may be philosophically expressed as 'to be connected with the *time* just preceding that deed'.

14. अभिमानादके—The thought 'बहु स्याम्' has in it an element of अभिमान, the subject of the thought being 'I'.

15. चण्डालयोगिक्षम्—See the N. B. under note 13 above.

१६. पचमूतसूक्ष्माणि...पञ्चतन्मात्राणि—These two terms are synonymous.

N. B. The पूर्व सहायूत are *gross* things, and the तन्मात्रas are those भूतs in their minutest forms. The तन्मात्रas of the Sāmkhyas are almost identical with, or rather correspond to, the *atoms* of the Naiyāyikas. The only difference between them is that the *atoms* of the Naiyāyikas are निख ; but the तन्मात्रas of the Sāmkhyas are जन्म (i.e., they are produced from some other thing). The Naiyāyikas do not go beyond atoms ; but the Sāmkhyas proceed up to प्रकृति :

१७. अव्याकृतगुणत्वेऽपि &c.—Although the three qualities सत्त्व, रजस् and तमस् are the attributes of the अव्याकृत, yet everything may be said to possess them [in as much as everything is born of the अव्याकृत] :

१८. अवश्य का &c.—Kull. as a strong advocate of the Vedántic school has all along ingeniously attempted to do away with the प्रकृति [of the Sāmkhyas] by identifying it with a latent force (अव्याकृत) of परमात्मा। Now, he is more plain in his language. He says—Let your प्रकृति be the साम्यावस्था (or equilibrium), as you call it, of the three गुणs—सत्त्व, रजस् and तमस्, and let your अहंत, अहङ्कार and the तन्मात्रas be distinct principles [not to be met with in the Vedánta], still Manu's own opinion (स्वरमः) is that your said प्रकृति is identical (अनन्ता) with our Brahman.

Notes.

आत्मानम्—Adjective of महात्म : See Kull. expl. 3.

गुणगुणानि—वयः गुणा वेदो तात्त्वे—बहुत्रीहिः।

विषयाणां यद्द्वितीये पद्मेन्द्रियाणि—विषयाणां वोधकानि पञ्च आनेन्द्रियाणि—The five cognitive senses, viz., चक्षुस्, कर्ण, नासिका, जिह्वा and लब्धः

च (the last word of the verse)—By 'च' the five कर्मेन्द्रियs and the five तन्मात्रas are intended. The कर्मेन्द्रिय or operative senses

are— वाक्, पाणि, पाद, पाय and उपस्थि । The five तत्त्वात् are—आकाश-तत्त्वात् (the minutest particle of आकाश), वायु-तत्त्वात्, धूष्मि-तत्त्वात्, अप्-तत्त्वात्, and पृथिवी-तत्त्वात् । These last five are respectively styled also according to their properties, as—ज्ञान-तत्त्वात्, व्यष्टि-तत्त्वात्, रूपतत्त्वात्, रसतत्त्वात्, and गम्भीरतत्त्वात् । For their properties, see Sl. 20.

तेषान्त्ववयवान् सूक्ष्मान् घण्टासम्प्रभिन्नौजलाम् ।

सत्त्विवेश्यात्मात्माकृ सर्वं भूतानि निर्ममे ॥ १६ ॥

Prose.—[परमात्मा] अभितीजसा तेषां घण्टाम् अपि सूक्ष्मान् अवयवान् आत्ममात्मासु सत्त्विवेश्य कृ भूतानि लिङ्गमि ।

Bengali.—[অনন্তকার্যানির্বাণ দ্বারা] অতিবীর্যাশানী সেই অহঃস্ত্বাদি ছয়টির সম্মত অবয়ব শৌর থৈয়ে বিকারের সহিত সম্বিহিত করিয়া । তিনি (পরমাত্মা) হ্যাবয়জন্মাজুক সমস্ত পদাৰ্থ নির্বাণ করিয়াছিলেন । ১৬ ॥

English.—Having caused the subtle parts of those six of measureless potency to enter into their own transformations he created all things. 16.

Kulluka.—तेषां त्ववयवान् सूक्ष्मानिव्यादि । तेषां घण्टां—५ चोकाहङ्कारस्य तत्त्वात्मात्माकृ, ये सूक्ष्माः अवयवाः लान्, आत्ममात्मासु—घण्टां सत्त्विकारेषु (१) योजयित्वा सत्त्वश्च-तिथ्यक् (२)-स्थावरादीनि सर्वभूतानि परमात्मा (३) निर्मितवान् । तत्र—तत्त्वात्मायां विकारः पञ्चलहभूतानि, अहङ्कारस्य इन्द्रियाणि (४) ; पृथिव्यादिभूतेषु गरीर-रूपतया परिणतेषु इन्द्रियेषु [च] (क) तत्त्वात्माहङ्कारयोजनां क्रत्वा सकलस्य कार्यजातस्य निर्माणम् (५) । अतएव ‘अभितीजसाम्’—अललकार्यनिर्माणगौणं अতिबीर्यशालिनाम् ॥ १६ ॥

Kulluka Explained.

1. सत्त्विकारेषु—In their own विकार or transformations.

N. B. These transformations are given by Kull. in the next sentence, viz., तत्त्वात्मायां विकारः...इन्द्रियाणि—The five Mahā-

(क) इन्द्रियेषु—Omitted in all except Bk and J. But the omission of this word will leave the case of अहङ्कार a blank.

Bhūtas are transformations (i.e. products) of the five तत्त्वात् and the इन्द्रियात् are the transformations of अहङ्कार ।

2. हिंस्यक—Birds and beasts.

3. परमात्मा—Brahma and not Brahmā. [Kull. supplies this word as the nominative of निर्विततान् ।]

N. B. Kull. holds that these things were produced from ब्रह्म and not from ब्रह्मा, but through the agency of the latter. This is expressed by saying that ब्रह्म created these things *from* ब्रह्म ।

4. तत्त्वात्माणि विकारः &c.—[See the N. B. under note 1 above].

5. पृथिव्यादिभूतेषु &c.—The creation of everything was made by joining the तत्त्वात् to the gross (शरीररूपतया परिष्ठेषु) Bhūtas, viz., पृथिवी, &c., and अहङ्कार to the इन्द्रियात्.

N. B. It must be admitted that there is some relation between the cause and its effect, the materials and their product. So, to produce the महाभूतात् from the तत्त्वात्, and the इन्द्रियात् from अहङ्कार, this relation must be brought out. This is expressed by saying that the तत्त्वात् were *joined* to the महाभूतात् and अहङ्कार was *joined* to the इन्द्रियात्.

Notes.

पञ्चाम्—Of the six things—viz., अहङ्कार and the 5 तत्त्वात्.—Kull. तेषां सज्जान् अवयवान्—सज्जाणि तानि, because the तत्त्वात् and अहङ्कार are च्छ by themselves.

अभितौजसाम्—अभितैश्च ओजः येषां ने अभितौजसः, तेषाम् ; having great potency [as manifested in the creation of things].—Adj. of पञ्चाम् ।

मन्त्रविश्व—सम्—नि—विश + शिच् + ल्लप् ।

सर्वभूतानि—All things. The इन्द्रियात् also are intended here, as they have indeed a भौतिक aspect.

सर्वभूतानि लिखीमि—N. B. This Sloka does not purport to describe the actual creation, but simply says that तत्त्वात् and

अहङ्कार are the *materials* for the creation of everything, the *author* of creation being ब्रह्मा as narrated in Slokas 32 and the following ones. Cf. Nandana—“एतानि सर्वभूतोपादानम् इत्येतावदेव अत्र विवचितम्, न पुनः स्तुष्टिरित्यवगत्यम्, ‘विधा क्लावा’ (Sl. 32) इत्यादिगा तथा वल्यमाणत्वान्”।

यन्मूल्यं वयवाः सूक्ष्मा स्तस्येमान्याश्चयन्ति पट् ।

तस्माच्छूरीरभित्या हुस्तस्य मूर्च्छं मनोषिणः ॥ १७ ॥

Prose.—यत् (=वयवात्) तस्य (=सप्रकृतिकस्य परमात्मनः) पट् सूक्ष्माः
मूर्च्छं वयवाः इमानि (पूर्वोक्तानि इन्द्रियाणि, वल्यमाणाणि च भूतानि) आश्चयन्ति,
तथात् मनोषिणः अस्य मूर्च्छं शरोरम् इति आहुः ।

Bengali.—বেহুত ঠাহাত (অর্থাৎ বক্ষাত্) মূর্তি-সম্পদক শৰীর জন্ম করব এই
গুরুণ (ভূত ও ইঞ্জিঙ্কে) ‘জাত্রে’ করে (অর্থাৎ উৎপন্ন করে) এই শিখিছ পশ্চিমগঙ্গ
ঠাহাত মূর্তিকে ‘শরীর’ বলিয়া থাকেন ॥ ১৭ ॥

English.—As these six subtle parts which form his body enter (A'-stri) or betake themselves to all forms of creation, therefore the sages call his form शरीर ।

Kulluka. यन्मूर्च्छयवाः सूक्ष्मा इत्यादि । यज्ञात 'मूर्च्छः' शरीरं तत्-
सच्चादका अवयवाः सूक्ष्माः—तस्यादावाहङ्काररूपाः पट् (१), तस्य ब्रह्मणः सप्रकृतिकस्य,
इमानि—बल्यमाणानि भूतानि (२), इन्द्रियाणि च पूर्वोक्तानि (३); कार्यलेनाश्चयन्ति (४)
—तन्मात्रे यो भूतीत्परोः, अहङ्काराच्च इन्द्रियोत्परोः । तथाच पठन्ति [सर्वस्यकारिका-
२२]—‘प्रकृतेन्द्र्याद्यात्मतीउहङ्कारसच्चाद्य षोडशकः । तस्यादपि योऽग्रकात् पञ्चमः
पञ्च भूतानि’ (५) ॥ तन्मात्रं तस्य ब्रह्मणा या 'मूर्च्छः' स्वभावः (६) तां तथा परि-
णतामिन्द्रियाद्यात्मती, यज्ञाः शरीरनिति बदन्ति । षष्ठाश्चयणात् 'शरीरम्' इति
शरीर-निष्ठ्वचनेनानेन पूर्वोक्तात्पतिक्रम एव दृढीकृतः (७) ॥ १७ ॥

Kulluka Explained.

1. मूर्च्छः शरीरम् &c.—The six minute *particles* forming the frame of the creator, viz., अहङ्कार and the five तन्मात्राः.

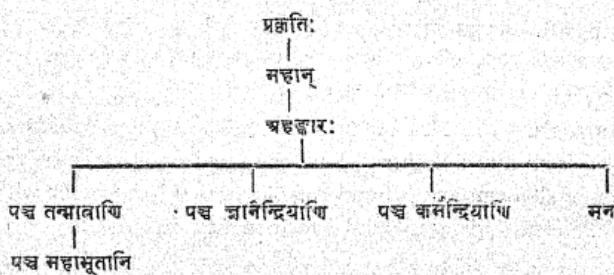
N. B. The creator is ब्रह्म according to Kull., and ब्रह्म according to others. See the N. B. attached to Kull. Expl. 3 under Sl. 16.

२. वस्त्यमाणानि सूतानि—The Bhūtas to be mentioned [in Sl. 18].

३. इन्द्रियाणि च पूर्वीकानि—The इन्द्रियs already mentioned (in Sl. 15).

४. कार्यलेन &c.—Turn themselves into effects, i.e., are transformed into effects [they themselves being the cause].

५. प्रज्ञते-भृहान् &c.—This is साम्यकारका No. 22. प्रज्ञते: भृहान् [जायते], ततः (भृहतः) अहङ्कारः [जायते], तत्त्वात् (अहङ्कारात्) बोड्गकः गग्नः (the group consisting of the 16 things, viz., ५ तत्त्वातः, ५ आवेन्द्रियs, ५ कार्यलेन and the भृहत्) जायते, तत्त्वादेष्य बोड्गकात् [गग्नात्] पञ्चभ्यः—तेषां बोड्गशपदार्थानां ‘पञ्चभ्यः’ अथात् पञ्चतत्त्वातेष्यः पञ्च भृतानि (जायते). This is shown in the following table.



६. स्वभावः—स्वयं भावः, स्वप्रप्त इत्यर्थः। It does not mean ‘conduct’ here.

७. इति श्रीरनिवेदनेन &c.—By this (peculiar) derivation (निवेदन) of the word श्रीर the order of creation as already mentioned is corroborated.

Notes.

यत्=यथात्।

सर्वं वयवाः—सुचैः अवयवाः—The particles forming the frame [of वृक्षा] !

इमाणि—Objective of आशयन्ति ।

शरीरम्—The ordinary meaning of the word शरीरम् is—जीवते वत् तत् शरीरम्, (जृ—to decay + इर्न्) ; that which perishes. But in the case of the Creator—(ब्रह्म, according to Kull. and ब्रह्मा, according to others), the meaning is—वत् (nom.) भूतानि इन्द्रियाणि च आश्रयति तत् शरीरम् इति ; (from the root इ—to resort to).

मूर्चिम्—मूर्च्छ (to prevail) + क्तिन् ।

तदाविश्वन्ति भूतानि महात्मि सह कर्मभिः ।

मनश्चावयवैः सूक्ष्मैः सर्वभूतज्ञदव्ययम् ॥ १८ ॥

Prose.—महात्मि भूतानि कर्मभिः सह तत् (ब्रह्म) आविश्वन्ति । सर्वभूतज्ञात् अवयवम् मनश्च चूच्चोः, अवयवैः [सह] [तद् आविश्वति] ।

Bengali.—মহাত্মানি ভূতানি কর্মভিঃ সহ তত্ (ব্রহ্ম) আবিশ্বন্তি । সর্বভূতজ্ঞাত্ অবয়বম্ মনশ্চ চুচ্ছোঃ, অবয়বৈঃ [সহ] [তদ্ আবিশ্বতি] ।

মহাভূতসমূহ য য কাঠোর সহিত সেই বক্ষ হইতে উৎপন্ন হয় ; মর্বিভূতাংশগভির নিদান অবিশ্বাশি মনও স্মৃত অবয়বের সহিত (অর্থাৎ থীয় কাঠোর মৎজ্ঞানির সহিত) তাহা হইতে উৎপন্ন হয় ॥ ১৮ ॥

English.—The Mahá-bhútas together with their functions proceed from him (Brahma), and the mind, too, which is the creator of all forms and is imperishable, proceeds from him with its subtle parts (viz. good and bad thoughts. &c.). 18.

Kulluka.—तदाविश्वन्ति भूतानीत्यादि । पूर्वस्मौके 'तथ' इति प्रकारं ब्रह्म अत 'तद्' इति परामृष्ट्यते (१) । तद् चूक्ष्मं 'शब्दादि-पञ्चतन्मात्रात्मना अवस्थितं' महाभूतानि आकाशाद्वैनि आविश्वन्ति—तेभ्यः उत्पद्यन्ते (२), 'सह कर्मभिः' स्वकार्यैः (३) । तत्र—आकाशस्य अवकाशदाम्बं कर्म, वायोव्युत्पन्नं विच्छासरूपं, तेजसः पाकः, अपां संयग्यां—पिण्डीकरणांपं, पृथिव्या धारणाम् (४) “अहङ्कारात्मना अवस्थिते ब्रह्म मनः आविश्वति (५)—अहङ्कारादुत्पद्यते इत्यर्थः । 'अवयवैः' स्वकार्यैः—शुभाशुभसङ्कल्प-सुख-दुःখादिहैः (६), चूच्छोः बहिरिन्द्रियागोचरैः, 'सर्वभूतज्ञात्' सर्वतिपञ्चिनिमित्तं—मनोजन्य-शुभाशुभ-कर्म-प्रभवत्वाज्जगतः (७) । अवयवम् अविनाशिः ॥ १८ ॥

Kulluka Explained.

1. पूर्वस्मौके &c.—By the word तद् here ब्रह्म is intended which comes from the context (प्रकरण) as being referred to by

the word तद् in the previous Sloka. [The word प्रकृति is an adj. from प्रकरण ।] N. B. Kull. always takes ब्रह्म to be the fountain-spring of everything. ब्रह्म is only his agent.

2. तद् ब्रह्म &c.—तद् ब्रह्म is the objective, and महानि भूतानि is the nominative of आविश्विति । महानि भूतानि तद् ब्रह्म आविश्विति is a philosophical expression for महानि भूतानि तत्त्वाद् ब्रह्मणः उत्पद्यते । Thus, 'ब्रह्म in the form of the five तत्त्वानि was entered into by the five महाभूतानि' means that the five महाभूतानि were produced from ब्रह्म in the form of the five तत्त्वानि ।

नेत्रः (plural) in Kull. refers to the five तत्त्वानि । The Mahá-Bhútas were produced from the तत्त्वानि and hence from ब्रह्म, the former being only the modifications of the latter.

3. सह कर्मभिः—[The Mihá-Bhútas are produced] with their functions.

4. आकाशस्य &c.—

The function of आकाश is space-giving.

That of वायु is motion or arrangement.

.. .. ने रस्., cooking (or chemical transformation).

.. .. अप् .. aggregating, i.e., mass-making.

.. .. पृथिवी .. receptivity (i.e. containing).

N. B. व्युहनम् (used by Kull.) = इव - जह + ल्युट् । जह means 'to argue' ; ल्युट्—जह means 'to arrange'.

5. ब्रह्म मनः आविश्विति = मनः (nom.) ब्रह्म (obj.) आविश्विति = मनः ब्रह्मणः उत्पद्यते । Here the word ब्रह्म is used in the sense of अहङ्कार which is nothing but his transformation.

6. गुमागुभसंकल्प्य &c.—These being the functions of मनस् :

7. सर्वभूतकृत् &c.—मनस् is called the producer of all beings, the (creatures of the) world being produced by the good and evil actions originated in the mind.

Notes.

तद्—Obj. of the verb आविश्विति ।

महानि भूतानि—Nom. of आविश्विति ।

मनः—Nom. of the verb आवश्यति (to be understood from काव्यशब्दे)।

अच्युतम्—न व्यगम्; imperishable. व्यगम्=वि—इष्+अप्—कर्त्तरः।

तेषामिदन्तु सप्तानां प्रकृष्टाणां महोजसाम् ।

सूक्ष्माभ्या मूर्त्तिमात्राभ्यः सम्बवत्यव्यादृत्ययम् ॥ १८ ॥

Prose.—महोजसां सप्तानां तेषां प्रकृष्टाणां सूक्ष्माभ्यः मूर्त्तिमात्राभ्यः इदं सम्बवति ।—अच्युतात् (==नाशशितात् ब्रह्मणः) अथ (==नाशशीलं जगत्) [सम्बर्थत] ।

Bengali.—মহৎ অহঙ্কার ও পঞ্চতন্ত্র—পুরুষোৎপত্তি (অথবা পুরুষের জনাত্মা) এই সপ্তসংখ্যক মহাপ্রকার দশজ মূর্ত্তিশ হইতে এই নথর জগৎ উৎপত্তি হয়। অবিনথর (পরত্বক) হইতে নথর (জগৎ) সমৃদ্ধত হইয়া থাকে ॥ ১৯ ॥

English.—This (world) springs from the subtle body-framing parts of those seven powerful principles relating to Purusha. This perishable (universe) springs from the imperishable (Brahma). 19.

Kulluka.—तेषामिदन्तु सप्तानामित्यादि । तेषां पूर्वप्रकृतानां (का) (१) महदेहङ्कार-तन्मात्राणां सप्तसङ्कল्पकानाम् । ‘पूर्वप्रकृतात् तद्विज्ञायात्मात्’ प्रकृष्टाणां (२), ‘महोजसा’ व्यक्तार्थसम्बद्धेन वैवर्यतां, सूक्ष्मा या ‘मूर्त्तिमात्राः’ शरीरसम्बादकमात्राः तात्रः (३) इदं जगत् न धर्मं सम्बवत्यनश्वात् (४) यत् कार्यं तत् विलापिः—व्यक्तरणो नीयने, कारणान्तु स्वकार्योपिचया। स्थानः, परम-कारणान्तु ततः। न त्वं स्वप्नास नीयम् इत्येतद्विषयम् इत्येतद्विषयम् इत्येतद्विषयम् इत्येतद्विषयम् । (५) ॥ १८ ॥

Kulluka Explained.

1. पूर्वप्रकृतानाम्—Those that have already been referred to, i.e., those which come from the context (प्रकरण) ।

2. प्रकृष्टात् &c.—The 7 things (viz., महत्, अहङ्कार and the 5 तन्मात्राः) are called प्रकृष्ट, in as much as they proceed from the पूरुष (Supreme Being), and because they are knowable by the ज्ञात् or knowledge of the पूरुष ।

३. सूक्ष्मा चाः &c.—From the subtle (सूक्ष्म) body-framing energies.

४. इदं जगत् नश्वरं सम्बर्ति अनश्वराणि—This perishable world springs from the imperishable (Soul).

५. यत् कार्यं &c.—That which is कार्य (effect) is liable to decay; i.e., it may be reduced to its cause-form; [e.g., a pot made of earth, when destroyed, is again reduced to earth; it remains no longer a pot]. The cause (कारण) may be said to be स्थिर (permanent) in relation to its कार्यं। The primal Cause, viz., ब्रह्म is eternal and should be worshipped. To shew this, the last clause of the verse, although a repetition, is introduced here.

Notes.

पुष्टवाणाम्—See Kull. Expl. 2.

सूक्ष्मादाः—सूक्ष्मानां मादाः—इष्टितप्रस्तुतः।

आद्याद्यस्य गुणल्लेषामवाप्नाति परः परः।

यो यो यावतिथ्यैषां स म तावद्गुणः स्मृतः ॥ २० ॥

Prose.—एवं परः परः तु आद्याद्यस्य गुणम् अवाप्नोति। एवां यः यस्य यावतिथ्यः सः सः तावद्गुणः स्मृतः।

Bengali.—এই [আকাশাদি] পঞ্চবিংশতের পৰপৰটা পুরুষৰের কুণ আপ্ত হয়, অধীৱ ইহাদিগের মধ্যে যে কৃত কষ্টক্রমে বৎসনীয় তাহার কুণও তাৰঞ্চথাক ॥ ২০॥

English.—Of these five Mahā-Bhūtas, that which succeeds, partakes of the properties of what precedes. [In other words] each one of them is held to possess that number of properties which is indicated by its position [in the sequence of creation]. 20.

Kulluka.—आद्याद्यस्य गुणल्लेषामिद्यादि। एवामिति पूर्वतरङ्गाके (क) ‘तदात्मशब्दं भूतानि’ इत्यत भूतानां परामर्शः (।)। तेषां च आकृतिद्वयं या उत्पत्तिक्रमः

(क) पूर्वीचरणाके—A ; पूर्वै एव शीके—S.

शब्दादिगुणवत्ता च वल्यते (२)। तत्र 'आद्याद्य' आकाशादि: 'गुण' शब्दादिक, वायुर्वादः परः परः प्राप्ताति (३)। एतदेव व्यष्टयति यो व्यः इति (४)—एषां मध्ये यो व्यः, शावतां पूरणो आवतिथः—'वतोरिथुक्', (५) स स वितीयो विगुणः, लतीयस्तिगुणः इत्येवमादिर्यन्वादिभिः स्मृतः (६)। एतेन एतदक्षं भवति (७)—आकाशस्त्र शब्दो गुणः, वायोः शब्दस्य शीर्णः, तेजसः शब्दस्य रूपाणि, अथां शब्दस्य गृह्णय-रसाः, भूमेः शब्दस्य रूपरसगम्भाः (८)।

अत यद्यपि "नित्यवौप्सयोः" इति विवर्चनेन 'आद्याद्य आद्याद्य' इति प्राप्तं, तथापि मृतोनां क्षन्दःसमानविषयत्वात् "सूर्यां सु लुक्" इति प्रथमाद्यस्य सुप्तलुक, तेन 'आद्याद्यस्य' इति रूपसिद्धिः (९) ॥ २० ॥

Kulluka Explained.

1. एषाम् इति &c.—By एषाम् the Bhūtas mentioned in the Sloka preceding the previous one are referred to. [पूर्वोक्त is the preceding Sloka, and पूर्वतर्स्तोक is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वल्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो व्यः &c.

5. शावतां पूरणः &c.—आवतिथ is the पूरण of शावत्, as [चतुर्थ is the पूरण of चतुर्, पञ्चम of पञ्चन्, षष्ठ of षष्ठ, and so on]. The rule is "वतोः इथुक्"! [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदक्षं भवति—This amounts to saying the following.

8. आकाशस्त्र शब्दो गुणः &c.—

The property of आकाश is शब्द
The properties of वायु are स्वर्ण and „
” ” तिजस् „	... उप ” ”
” ” जल „	रस ” ” „
” ” पूर्विष्वां „	गत्व ” ” „

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. वद्यपि &c.—Although आयस्य आयस्य would be the proper form, the word आयस्य being repeated by the rule नित्यवैस्योः, yet Smriti being of the nature of Veda (ज्ञनस्) the विभक्ति of the first आयस्य is elided by the Vedic rule “सुपां सु लक् &c.” and we get the form आयायस्य।

[The rule ‘नित्यवैस्योः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिज्ञन words, and वैष्णा means repetition in case of सुवन्न words].

[The rule “सुपां सु लक् पूर्वसवर्णं &c.” means that in the Vedas all the सुप्स (i. e. विभक्तिः) may take the form सु (प्रथमायाः प्रकावचनम्), or an elision (लक्), or a repetition of the preceding vowel, and so on].

Notes.

आयायस्य=आयस्य आयस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परम्परः the latter form being used in the sense of कर्मार्थात्तङ्कर (reciprocity of action).

यावतिथः—यावत् + डट् (पूरणात्) with the augment इयुक् । Of डट् only अ remains.

शब्दादिगुणवत्ता च वल्यते (२)। तव 'आद्याद्यस' आकाशादि: 'गुणः' शब्दादिकं, वायुादिः परः परः प्राप्नोति (३)। एतदेव स्पष्टवति यो यः इति (४)—एषां मध्ये यो यः, यावतां पूरणी यावतिथः—'वतोरिशुक्', (५) स स हितोयादि:—हितीयो हिगुणः, द्वितीयस्तिगुणः इत्येवसादिमैत्र्यादिभिः चृतः (६)। एतेन एतदक्तं भवति (७)—आकाशस्य शब्दे गुणः, वायोः शब्दस्य शब्दी, तेजसः शब्दस्यशृणाणि, औपां शब्दस्यांशक्परसाः, भूसः शब्दस्यरूपरसगन्धाः (८)।

अब यद्यपि "नित्यबीम्योऽस्मि" इति द्विवचनेन 'आद्याद्य आद्याद्य' इति प्राप्तं, तथापि अन्तिमानां क्वन्दः समानविषयत्वात् "सुपां सु लुक्" इति प्रथमाद्यस्य सुपत्तुक्, तेन 'आद्याद्यस्य' इति रूपमिहिः (९) ॥ २० ॥

Kulluka Explained.

1. एषाम् इति &c.—By एषाम् the Bhūtas mentioned in the Sloka preceding the previous one are referred to. [एवंश्चोक् is the preceding Sloka, and पूर्वतरश्चोक् is the Sloka preceding the previous one, i.e., Sl. 18. परामर्शं means reference].

2. वल्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावतिथ is the पूरण of यावत्, as [चतुर्थ is the पूरण of चतुर्, पञ्चम of पञ्चन्, षष्ठ of षष्ठ, and so on]. The rule is "वतोः इषुक्"! [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन ऐतदक्तं भवति—This amounts to saying the following.

8. आकाशस्तु गुणः &c.—

The property of आकाश is गुण

The properties of वायु are स्पृश्यं and „

“ “ तिङ्गत् ” इप् ” ”

“ “ जल् ” ... रस् ” ” ”

“ “ पृथिवी , , ... गत्वा ” ” ” ”

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आयस्य आद्यस्य would be the proper form, the word आयस्य being repeated by the rule निल्पौष्ट्योः, yet Smriti being of the nature of Veda (वेदस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुपां सु लक् &c.” and we get the form आद्याद्यस्य।

[The rule ‘निल्पौष्ट्योः’ means that a word is reduplicated when the sense of repetition is meant. निल्प्य means repetition in case of तिङ्गत् words, and वौष्ट्य means repetition in case of सुवत्त् words].

[The rule “सुपां सु लक् पूर्वस्वर्णं &c.” means that in the Vedas all the सुप्त् (i. e. विभक्तिः) may take the form सु (प्रथमायाः पक्षस्वर्णम्), or an elision (लक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य—आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परम्पर, the latter form being used in the sense of कर्मचांतहार (reciprocity of action).

यावतिथः—यावत् + डट् (पूरणात्) with the augment इयुक्। Of डट् only अ remains.

सर्वेषान् स नामानि कर्माणि च पृथक् पृथक् ।

विद्यशब्दस्य एवादौ पृथक् संख्ये निर्मने ॥ २१ ॥

Prose.—सः (= हिरण्यगर्भकैषां अवाक्यातः परमात्मा) आदौ (= मनुष्यादौ) सर्वेषां तु पृथक् पृथक् नामानि, कर्माणि च, पृथक् संख्याः च, विद्यशब्दस्य एव निर्मने ।

Bengali.—হিরণ্যগর্ভকে অবস্থিত পরমাত্মা কল্পপ্রাপনে বেদ হইতে সমস্ত পদার্থের পৃথক্ পৃথক্ নাম, পৃথক্ পৃথক্ কর্ম এবং পৃথক্ পৃথক্ বাবস্থার বিধান করিয়াছিলেন ॥ ২১ ॥

English.—He, in the beginning, [having known] from the words of the Vedas, assigned the names and functions of all beings and also their several conditions. 21.

Kulluka.—सर्वेषान् स नामानीत्यादि । स परमात्मा “हिरण्यगर्भकैषां अवाक्यः,” सर्वेषां नामानि—गाजा तिर्योरिति, अशजातेरस्य इति; कर्माणि—मात्राणाम् अल्पयनादिनि, उच्चित्यस्य प्रजारक्षादीनि; पृथक् पृथक्—पृथक् पृथकल्पे यात्यभूवल् (१), ‘आदौ’ कृष्टादौ विद्यशब्दस्य एव अवगाय निर्मितवान्। भगवता यादिनापि ऋद्ध-मौमासांशां बिद्युवृद्धिका एव भगतस्त्विष्टुत्पादिता (२)। तथाच प्राचीरकस्त्व [१।३।२८] ‘अवृद्ध इति चित् च, अतः प्रसवान् प्रथक्कानुनामायाम्’ (३)। अस्याद्यः—इवताना विश्ववत्स द्विदिके वस्त्र द्विदिके वस्त्रादिचिति विराघः यात्, (४) बिद्यस् आदिम् प्रसवादा-दिति चित्, लालि विराघः। क्यात् ? ‘अत्’ ग्रह्वात् एव जगतः ‘प्रभवात्’ लग्नपक्षः (५)। प्रलयकालेऽपि परमात्मनि सुलभैषां विद्वाणि: ख्यति, स इह कल्पादौ हिरण्यगर्भस्य-परमात्मन एव प्रथमदेहस्तुतः—सर्वाभ्युत्तरस्तरमपाप्नः सुषुप्त-प्रशुप्तस्य इव प्रादुर्भवति, तेन प्रदौषपश्चानोदये त्रूप-नृप-संस्काराद-प्रतिभक्तः जगत् प्रभिदेवभूते निर्मितीति (६)। कथमिन्द्रं गम्यते ? पथ्यजानुमानायाम्—सुतिष्ठुतियानित्याद्यः (७)। ‘प्रत्यक्षं’ त्रुतिः अनपेक्षात्मा, ‘अनुमात्’ चातः अनुमात्मान-स्मृति-सप्तिचत्वात् (८)। तथाच त्रुतिः—(क) “एत इति वे द्युप तद्वानस्तुत, अस्यादिति मनुष्यान्, इन्द्रः इति पितृन्, तिरःपविद्वन्निःत यहान्, आश्रव इति स्तोत्रं, विद्यानीति शस्त्रम्, अभिसौभर्यत्याप्नोः” (९) इति। क्युनित—“सर्वेषान् स नामानि” इत्यादिका मन्वादिप्रणातैव। ‘पृथक् संख्याय’ इति लोकिकाय अवस्था—इत्यात्मस्य घटनिर्धारा, कुविन्दस्य पट-लर्ण्दाणां इत्यादिकाः (१०) विभागेन निर्मितवान् ॥ २१ ॥

(क) The त्रुति which follows is hopelessly corrupt in all the versions. The correct reading is given above.

Argument.

Manu says that the Creator fixed the names and functions of things as found in the Vedas. The Vedas being eternal and the cycle of creation also being eternal, it follows that all these things that we behold did exist in the previous creations. They can be known from the Vedas which being eternal do not perish at the time of प्रज्वल. To support this view Kull. quotes a Sûtra from the Vedânta philosophy of Vyâsa, and proves that Vyâsa also, on the ground of चृति and स्मृति, held that in creating each of the things on earth, the Creator first gave it a name, and then he created it. In other words, each creation is preceded by a शब्दः. Kull. then goes on to quote a specimen of चृति referred to in the said Vedânta-Sûtra. As for the स्मृति referred to in the Sûtra, Kull. does not go farther, but refers to the present Sloka of Manu as an instance in point.*

Kulluka Explained.

1. वस्तु पूर्वकले &c.—N. B. It should always be borne in mind that the *cycle* of creation is eternal.
2. भगवता अस्तिनापि &c.—That the creation of the world was preceded by *words* as known from the Vedas is established by the Venerable Vyâsa also in his Vedânta philosophy (प्रच्छन्नोर्मासा) [as distinguished from the कर्त्त्यमीमांसा of ज्ञानिन].
3. शब्दे इति चित् &c.—This is Vedânta-Sûtra 1.3.28.

The word सच्चात् in the Vedânta-Sûtra “तदपर्यपि वादरायणः सच्चात्” (१।३।२६) referred to under Manu, I. 4. presupposes that gods also have their corporeal forms. Now, an objection will be raised that if the gods are endowed with corporeal bodies then how can they attend numerous sacrifices by numerous worshippers at one and the same time. To meet

the above objection comes the next Sûtra “विशेषः कर्मणि इति चेत्, न, अनेकप्रतिपक्षेऽर्थानात्” (१३२०) which may be translated as follows :—

‘If [it be said that the corporeal individuality of the gods involves] a contradiction to [sacrificial] works, we deny it by supposing that the gods can assume *several* forms at one and the same time’.

Then the विशादिन् would raise a fresh objection thus :— Very well, I am convinced that there would be no objection as regards कर्म, i.e., [attending] sacrifices, but a contradiction will result in respect of *words* in the following way :—

The authoritativeness of the Veda is proved on the ground of an *eternal* connection between the Vedic words and their significations. Now, if this connection is to be eternal, the words themselves must also be eternal. But if the gods have corporeal bodies, i.e., if they have their beginnings, then they must have their ends also. In other words, the gods are mortal beings like us. If the gods are mortal the words denoting them, e.g., Vasu, Indra, &c., cannot be eternal. Hence, the Veda is *not* eternal.

Bâdarâyana (Vyâsa) meets the above objection with the Sûtra “शब्द इति चेत्” &c. which may be translated thus :—

‘If it be said that a contradiction will result in respect of *words*, we refute this objection on the ground that the world originates from *words*, as is shown by प्रत्यक्ष, i.e., Scripture, and अनुमान, i.e., Smriti.

The commentator S'amkara supplies the arguments here as follows :—

A particular deity, e.g., Vasu, Indra, &c., may be mortal but the word which denotes not any particular individual but the *species* (जाति) can yet be eternal. Thus, all cows are mortal, but their species is eternal. Similarly, the Veda (which is nothing but words) is eternal.

4. विरोधः स्वान्—[विरोधः = विदस्य निष्पतावा : विरोधः] ।
5. शब्दादेव &c.—Because the world is produced from words ; i.e., the production of everything in this world is preceded by (Vedic) words occurring in the mind of the Creator.

6. प्रत्ययकालेऽपि &c.—In the time of प्रलय the Veda remained as a सच्च thing in the परमात्मा : That Veda now in the beginning of the present कल्प (कल्प=a day of ब्रह्म =the duration of a world) appears unchanged in the mind of हिरण्यगर्भ who is the first created form of परमात्मा . The Veda acts like a light with the help of which Hiranyagarbha creates the world composed of gods, men and lower animals, &c.

7. कथमिदं &c.—How is it known ? Ans. From प्रत्यय i.e., सूति, and अनुमान i.e., सृष्टि (from which सूति are inferred).

8. प्रत्ययं &c.—सूति is meant by the word प्रत्यय as its authority comes *direct* ; and सृष्टि is meant by the word अनुमान as its authority comes not directly but through the Vedas, some Vedic texts being required to be *inferred* in support of the Smriti, in case no direct सृष्टि is available.

9. एते इति है &c.—Prajāpati created the देवस by first uttering that these are *so* (एते) viz. देवस.

He created the मनुष्यस by first uttering the word अस्यम् [अस्य रुधिरं, तद्गाने देहं रमते इति अस्यम् मनवः] ।

He created the पितृs (who live in the इन्द्रियाङ्कल) by uttering the word इन्द्रवः :

He created the यज्ञs (certain implements used in Vedic sacrifices to pour down the Soma-juice) by uttering तिरःपवित्रम् [पवित्रं (सोमं) स्खल अन्तः तिरस्त्वाति इति ।]

He created the स्तोत्रs by uttering the word आश्रवः [those which pervade the Riks—from the root अश्च ‘to pervade’].

He created the ग्रस्त्रs by uttering the word विश्वानि [स्तोत्रानन्तरं प्रयोगं विश्वनि इति विश्वानि] ।

[A ग्रन्थ is a Rig-vedic prayer, as distinguished from a नोव which belongs to the Sáma-veda].

He created other issue by uttering the word अभिसौभग ।
(संव भौमाग्यवृत्ताः अभिसौभगाः ।)

N. B. The above is a quotation from the Chhándogya Bráhmaṇa, and is based on the following Rik :—

पते अस्यग्निन्दवस्तिरः पवित्रनाश्वः ।

विद्यान्तिसौभगाः ॥ Rig-veda, IX. 62. 1.

i.e., इष्टकंस्त्वा : &c. — By मुखकंस्त्वा : are meant the conditions or ordinations relating to every-day life ; e.g., a potter should make pots, a weaver cloths, and so forth.

Notes.

वेदशब्देभ्यः—वेदा एव शब्दाः, वेदानां शब्दाः, तेभ्यः । वेदशब्देभ्यः = वेदशब्देभ्यः; आवश्य—Kull. ‘आवश्य’ अपादाने पूर्णी । इनि उच्चाक्रियायाः ‘मुवम् अपाव्य अपादानम्’ । Here the आवश्य (separation) is not physical, but mental (वृहिकम्) । Or, वेदशब्देभ्यः=वेदशब्दान् आवश्य or आवश्य—ल्यव्लोपि पञ्चमो ।

आदौ=सृज्यादौ ; in the beginning of creation. It should be remembered that, strictly speaking, the creation has no beginning, its cycle being eternal. Here, however, the word आदि has been used in a narrower sense, viz., in relation to the particular Kalpa that may come under consideration.

संस्काः—सं—स्का + अड्—भावे । संस्काः=संस्कानानि । Kull. takes it in the sense of ‘ordinations’ ; but some take it in the sense of ‘forms’ or ‘shapes’.

This word together with the words नामानि and कर्माणि are the objects of the verb निर्माणे ।

कर्मात्मनाच्च देवानां सोऽस्तु जत् प्राणिनां प्रभुः ।

माध्यानाच्च गणं सूक्ष्मं यज्ञचैव सनातनम् ॥ २२ ॥

Prose.—सः प्रभुः कर्मात्मनो प्राणिनां च देवानां [गणे], साध्यानां च सूक्ष्मं गणं सनातनं यज्ञं च एव अस्तु जतः ।

Bengali.—নেই অঙ্কু বজা। কর্মাত্মক দেবগণ, আগ্নেয়ত দেবগণ, সাধাদিপ্রের
সম্মত গণ ও সমাতন বল্ল সংষ্ঠ করিলেন ॥ ২২ ॥

English.—And the Lord created the different groups of those deities who have breath and of those whose nature is action, and the subtle groups of the Sádhyas, and the eternal sacrifice. 22.

Kulluka—कर्मात्मनाज् देवानामित्याद् स ब्रह्मा देवानां
गणमस्तज्ञत् (क)। प्राणिनाम् इन्द्रादीनां, कर्मात्मा 'आत्मा' स्वभावी श्रेष्ठो तेषाम्
यप्राणिनाच्च—यावादीनां (ख) देवानाम्, साध्यानाच्च देवविशेषाणां समूहं, यश्च
चंतोतिष्ठोमादिकं "कल्पान्तरिक्षपि (ग) अनुष्ठीयमानत्वात् (घ)" निष्पम् (।) साध्यानाच्च
गणस्य पृथग्बद्धनं सञ्चालात् (২) ॥ ২২ ॥

Kulluka Explained.

1. कर्मात्मरिक्षपि &c.—The ब्रह्म are called समातन as their existence can be inferred in the previous Kalpas. [It should be remembered that the *cycle* of creation is eternal. The ब्रह्म which we find in this Kalpa were certainly performed in the previous Kalpas also].

2. साध्याना च &c.—The साध्य [who are but a special class of gods and therefore included in the general name देवानाम] are mentioned separately on account of their subtle (नज्जा) nature. [See Notes.]

Notes.

प्राणिना देवानां, कर्मात्मनां देवानाम—The देव are of two kinds :—

(i) प्राणिनः देवाः; and (ii) कर्मात्मनः देवाः।

(i) प्राणिन, देवः are those that are endowed with lives.

(क) गणमस्तज्ञत—Omitted in J, Bg and Bk. They read the word गण before समूहम below.

(ख) प्राणिनाच्च गवादीनाम—S. (ग) कल्पान्तरिक्षपि—All except A.

(ঘ) অনুষ্ঠীয়মানত্বাত—P

(ii) कर्मोद्यानः (i.e. अप्राणिनः) देवाः are those that are not endowed with lives, but help a good deal in the performance (कर्म) of sacrifices ; these are गावन्, &c. [गावन् प्रथमेकवचने यावा) = a piece of stone, e.g. for pressing the Soma plant.] N. B. Implements used in sacrifices are regarded to have some divine character.

N. B. Kull. takes कर्मोद्यानम् and प्राणिनाम् as adjectives qualifying देवानाम्, and सूक्ष्मं गणम् with साध्यानाम् only. Gangādhara takes प्राणिनाम् separately, and सूक्ष्मं गणम् with all the three words—देवानाम्, प्राणिनाम् and साध्यानाम्।

साध्यानाम्—The Sādhyas are a class of gods. They are the issue of इर्ष्ण and साध्या (a daughter of दत्त), and are 12 in number. Here a question arises. The देवs have already been mentioned. The Sādhyas are but a class of the देवs. Then why are they specially mentioned ? Kull's answer, following Medh. and Gov., is that they are specially mentioned on account of their सूक्ष्मता। But what this निर्णय consists in is not at all clear. Medh. assigns an alternative cause—मैदिन उपादानम् अ-हविर्भाक्त्वात् तिषां, स्तुतिभाजः एव ते कैवलम्।

सनातनम्—सना + तन् (तुट्ट च आगमः)। For why the यज्ञs are called सनातन see Kull. Expl. 1. - Sl. 21.

अग्निवायुरविभ्यस्तु तथं ब्रह्म सनातनम् ।

दुदाह यज्ञसिद्धरथस्तुग्यजुःसाम-लक्षणम् ॥ २३ ॥

Prose.—[स ब्रह्मा] यज्ञसि इर्थम् च ह ग्यजुः साम-लक्षणं सनातनं च यं ब्रह्म अग्निवायुरविभ्यः तु दुदाह ।

Bengali.—তৃক্ষা যজ্ঞসিদ্ধির নিশিছ শক্ যজ্ঞ ও সাম সংক্ষেক সনাতন বেদতত্ত্ব অধি, বায়ু এবং রবি ইষ্টেতে দোহন করিয়াছিলেন ॥ ২৩ ॥

English.—For the performance of sacrifices he milked out the three eternal Vedas, viz, Rik, Yajuh and Sáma from Agni, Váyu and Ravi [respectively]. 23.

Kulluka.—अग्निवादुरविष्वलित्यादि । ब्रह्मा (क) (१) चृत्यज्ञसामन्तं उद्देश्यम् अग्निवायुरविभः आकृष्टवान्, 'सनातन' निर्देशः । वेदाऽपौरुषेयः पञ्चः (२) एव सनोरभिस्मतः—पूर्वकर्त्त्वे ये वेदाः ते एव परमायसुर्त्रिवैद्याणः सत्त्वेजस्य मृत्युरुद्धाः, तानेव कल्पादौ (३) अग्नि-बायु-रविभः आचकर्षः श्रीतश्चायसर्वो न शङ्कनोयः (४) तथाच श्रुतिः—[शतपथ, १०८. ५१] “अप्रेक्ष्य खदे दः, वायोऽजुर्वदः, आदित्यात् सामवेदः” इति । आकर्षणार्थत्वाद्विधासोः नाग्निवायरवैशाम् उक्तिविकर्त्त्वात्, किन्तु अपादानहैत्र (५) । यज्ञसिद्धार्थं—वयो-सम्यायत्वात् यज्ञानाम् (६) । आपीनस्य-कौरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षण-वाचको गौणी द्रुहिः प्रयुक्तः (७) ॥ २३ ॥

Kulluka Explained.

१. ब्रह्मा—[This is the nom. supplied by the commentator.]
२. वेदाऽपौरुषेयत्वपञ्चः—The doctrine that the Vedas are अपीरुषिय i.e. eternal.

३. कल्पादौ—At the beginning of the कल्प ।

N. B. कल्प means a day (not night) of Brahmā which is the duration of a world = 432 million years of mortals. The present Kalpa is that of चृतवराह । Each Kalpa is divided into 14 parts, each of which being presided over by a Manu is called a मन्वत्तर [for which see I. 80].

४. श्रौतः &c.—The truth of this statement which follows from the Vedas should not be questioned.

५. आकर्षणार्थत्वात् &c.—The words अग्नि. बायु and रवि are here used as clear अपादानः; they could not be used as indirect objects (अक्तिविकर्त्त्वात्) inasmuch as the root द्रुह here does not mean 'to milk' but 'to extract' simply.

६. वयो-सम्यायत्वात् यज्ञानाम् = यज्ञानां वेद-सम्यायत्वात्—As the Yajnas are to be performed with the help of the Vedas (वयो) ।

७. आपीनस्य-कौरवत् &c.—The root द्रुह (lit. to 'milk') has been used here, although in the secondary sense of 'to extract', to show that the Vedas (which were produced by ब्रह्मा) had

(क) ब्रह्म—B. G, M, P, V.

been *already existing* just like milk (चोर) which already exists in the udder (आपौन) of the cow.

Notes.

त्रयम्—त्रि + अवच्। Three things taken collectively. With the affix तथ्यं the form would be त्रितयम्।

त्रङ्गा—वेदम्—वा ; obj. of दुदोऽहं।

यज्ञसिद्धार्थम्—यज्ञनिष्ठै इदम् इति निष्पमनामः। For the meaning, see Kull. expl. 6.

ऋग्यज्ञःसाम-नक्षणम्—ऋक् च यजुश साम च ऋग्यज्ञःसामानि, तःनि नक्षणम् = संज्ञा) यस्य तनः Adj. of त्रङ्गा।

N. B. To Pandit Umeshchandra Gupta Vidyāratna, the veteran Vedic scholar from the historian's standpoint and author of 'शानदेव आर्द्ध इतिहास', &c., we owe the startling but quite rational theory that the names अग्नि, वायु and रवि, &c., are used in the Vedas as double characters. In some places they are proper names, and in some places they represent the respective forces of nature (viz., the fire, the air and the sun). The said scholar would interpret the present passage to mean that, at the command of त्रङ्गा, the person Agni compiled the Rigveda, the person Vāyu compiled the Yajurveda, and the person Ravi compiled the Sāmaveda. The said Pandit also tells us that Agni was the guide in our migration from खंडोक to भूर्लोक, and that he was the ruler of the first अस्त्र or Tibet, Vāyu was the son-in-law of लङ्घ, and he settled in भूलोक which designates Persia, Turkey and Afghanistan. Ravi was a younger brother of सुर्जिल त्रङ्गा (धाता) and the father of सावर्णि Manu. He was an inhabitant of खंडोक or Mongolia.

It should be noted, however, that in some Mantras the double functions are found to be intermixed, but the Pandit would attribute that intermixture of functions to the

confusion (1) of conceptions on the part of the Rishis by whom those Mantras were composed.

कालं कालविभक्तोष्य नच्चताणि अहास्तया ।

सरितः सागराज् शेलान् समानि विषमाणि च ॥ २४ ॥

Prose.—[सः] इति: प्रजाः सूर्यम् इच्छन् कालं कालविभक्तोः च नच्चताणि अहास्तया अहान् सरितः सागरान् शेलान् समानि विषमाणि च [सप्तश्च] ।

Bengali.—[বৃক্ষা] কাল, কালবিভক্তি, নষ্টক, থেছ, সরিৎ, সাগৰ, শেল, নমড়গি এবং বিষমভূমি [ষষ্ঠি করিঙ্গাছিন] ॥ ২৪ ॥

English.—[He created] time and the divisions of time, the stars and the planets, the rivers and the oceans, the hills, plains and uneven ground. 24.

Kulluka.—कालं कालविभक्तोश्येत्यादि । अब, ‘सप्तश्च’ इत्युत्तरस्माकवर्तिनी (1) आद्या सम्बद्धते । आदित्यादिक्रियाप्रचयस्यैव ‘काल’ (2), ‘कालविभक्तोः’ मासलंब्य-नाया; (3), ‘नच्चताणि’ छातिकादीनि (4), ‘अहान्’ स्थानीन्, ‘सरितः’ नदी, ‘सागरान्’ समुद्रान्, ‘शेलान्’ पর्वतान्, ‘समानि’ समस्यानानि (5), विषमाणि उच्चनीच्छपाणि (6) ॥ २४ ॥

Kulluka Explained.

1. उत्तरस्माकवर्तिनी—Occurring in the next Sloka.
2. आदित्यादि &c.—काल means the sum-total (प्रथम) of the activities (i.e. motion) of the sun, &c.
3. कालविभक्तोः &c.—The divisions of time, viz., मास, चतुर्वर्ष, अयन (i.e. half-year), &c.
4. नच्चताणि &c.—The नच्चताणः are छातका, &c.. which are 27 in number.
5. समानि &c.—समानि means ‘even lands’.
6. विषमाणि &c.—विषमाणि means ‘uneven lands’.

Notes.

यहान्—गृज्ञाति इति यहः; यह + अच्—कर्त्तव्यः। In the sense of a particular जलचर animal the form is यह with the affix च।

सरितः—सु + इति (आौणादिकः) = सरित्, यथा वक्तव्यचने ।

All the principal words in this Sloka are in यथा विमिकि । They are objectives of the verb सर्वते which occurs in the next Sloka.

तपो वाचं रतिष्ठै च कामञ्च क्रोधमेव च ।

स्तुष्टि ममर्ज्ज चैवेमां स्फृष्टमिच्छुन्निमाः प्रजाः ॥ २५ ॥

Prose.—[मः] इमाः प्रजाः स्फृष्टुम् इच्छन् तपः वाचं रति चैव कामं च क्रोधम् एव च—इमां स्तुष्टि देव ममर्ज्ज ।

Bengali.—[তঙ্গা] [বঙ্গামাণ] প্রজাপুষ্টি করিতে ইচ্ছুক হইয়া তপস্তা, বাকা, সন্তোষ, কাম, ক্রোধ ইত্যাদি বর্তমানঝোকাঙ্গ ও পূর্বঝোকাঙ্গ বস্তুসমূহ স্থষ্টি করিয়াছিলেন ॥ ২৫ ॥

English.—Desirous of creating (all these) he created austerity, speech, pleasure, desire and anger [as well as those mentioned in the foregoing Sloka]. 25.

Kulluka.—तपो वाचमित्यादि । ‘तपः’ प्राजापल्यादि (१), ‘वाचं’ वाचौं, ‘रतिः’ चितः-परिनामं, ‘कामम्’ इच्छां, ‘क्रोध’ चितोविकारम्, ‘इमा’ एतच्छु काकां पूर्बशोकाकाङ्ग स्तुष्टि चकार । रुचयते इति स्तुष्टि—कर्मणि किन् । ‘इमाः प्रजाः’ बन्ध्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Kulluka Explained.

1. तपः &c.—तपः, e.g., प्राजापल्य, &c. [The other well known penances are चान्द्राघण, पराक, मान्तपन, &c.—the last two will be found to have been referred to in Uttara-Rámacharita, Act IV.].

Notes.

स्तुष्टि ममर्ज्ज—रुचयते इति स्तुष्टि—सर्वते+किन्—कर्मणि ; things created.
तां सर्वते—Kull.

Medh. proposes an alternative explanation :—Each root conveys an idea of a particular sense of the root कृ । Thus,

पचति = पाकं करोति, यत्रति = आगं करोति, and so on. So, when that particular sense is conveyed by a क्रदन् word (e. g. the word सृष्टि in the present case), the root of the verb should only convey the sense of क्रा in general. We quote from Medh. below :—

अथ कैव्य वाचोयुक्तिः 'स्वेष्टि सप्तज्ञं' इति ? य एवाथः 'स्वेष्टि क्रतवान्' इति ! सर्वे धातवः करीत्यर्थस्य विशेषावच्छिन्ने वर्तन्ते। पचति—पाकं करोति, यत्रति—आगं करोति। तत्र क्रदनात् विशेषे अवगते आख्यातगतो धातुः करीत्यर्थसाम-प्रतिपादनपरी भवति। तस्मिन्प्रति कुतश्चित् प्रतिपदे पुनः प्रतिपादने अनुवाददीषो मा भूत इति कारकादिषु तात्पर्यम् ।

N. B. Such objectives in English are called 'Cognate Accusatives'.

कर्मणाच्च विवेकाय (क) धर्माधर्मौ व्यवेचयत् ।

वन्देरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥ २६ ॥

Prose.—[सः] कर्मणां च विवेकाय धर्माधर्मौ व्यवेचयत् । इमाः प्रजाः सुखदुःखादिभिः इन्द्रः अयोजयत च ।

Bengali.—কর্তৃর যিভাগের নিমিত্ত তিনি ধর্ম এবং অধর্ম প্রথকৃতপে নির্ময় করিয়াছেন, এবং (ধর্মাধর্মের কলসকাপ) স্থৰহস্থাদি দ্বন্দ্বের সহিত এই প্রজাবর্গকে দ্বোঁজিত করিয়াছেন ॥ ২৬ ॥

English.—In order to distinguish actions he differentiated धर्म from अधर्म, and he joined these creatures with the pairs [of opposites]—pleasure and pain, and the like. 26.

Kulluka.—कर्मणाच्छेति । धर्मः यज्ञादिः—स कर्त्तव्यः, 'अधर्मः' ज्राङ्गवधादिः—स न कर्त्तव्यः, इति कर्मणां विभागाय (१) धर्माधर्मौ 'व्यवेचयत्'

(क) विवेकार्थम्—All except A. विवेकाय is undoubtedly the reading of Medh. and विभागाय also occurring in Kull. seems to support the same reading.

पृथक्के न अभ्यधात् (2),—अर्थात् कलं सुखम्, अधर्मस्य कलं दुःखम् । अर्थात्—
फलमूर्तेव इति; परस्परविलङ्घः (3) सुखदुःखादिभिरिसाः प्रजाः चोचितशान् ।
आदिशहणात्—कामक्रोध-रागद्वेष-चृतसौहित्यादिभिः (क) (4) ॥ ५६ ॥

Kulluka Explained.

1. धर्मः कर्त्तव्यः, अधर्मो न कर्त्तव्यः इति कर्मणां विभागाय—N. B.
Distinguishing between कर्म consists in saying that धर्म such as
यज्ञ, &c., should be done, and that अधर्म, e.g., लज्जावश, &c.
should not be done.

2. अभ्यधात् = उक्तवान् । [Cf. the meaning of the word अभिधान] :

3. धर्माधर्मं &c.—The couples (e.g., सुखदुःख, &c.) which are composed of incompatible conditions due to धर्म and अधर्म :
[सुख is due to धर्म, and दुःख to अधर्म, and so on.]

4. आदिशहणात् &c.—The word आदि in the compound
सुखदुःखादि seeks to include other couples, e. g., कामक्रोध, रागद्वेष,
चृतसौहित्य, &c. [सौहित्य means satiety].

Notes.

विवेकाद्य—वि—विच + वज् ; ४वीं, एकवचन ।

इत्येवं—इ च हे च इति हन्तम्, निपातनात् । सहायं दत्तौया ।

प्रजाः—प्र—जन + ड—२या बहुवचने । Issue.

अणुग्रो मात्रा विनाशित्यो दशाहीनान्तु याः सृताः ।
ताभिः सार्वमिदं सर्वं सम्भवत्यनुपूर्व्यगः ॥ २ ॥

Prose.—दशाहीनां (= पञ्चानां) तु याः विनाशित्यः अणुः मात्रा; अतः
ताभिः सार्वम् इदं सर्वं अनुपूर्व्यगः सम्भवति ।

(क) चृतपिपासा-ग्राकमोहादिभिः: for चृतसौहित्यादिभिः—All except P.
But the mention of चृतपिपासा in the above list is certainly out of place ; for, चृत् and पिपासा are not परस्परवक्तु which Kull. wants
to illustrate. Indeed Medh. and Gov. from both of whom
Kull. often copies, mention चृतसौहित्य and not चृतपिपासा ।

Bengali.—[ପଞ୍ଚମହାଭୂତକୁଳେ] ବିଗରିଣୀରୀ [ପଞ୍ଚତ୍ୟାତ୍ମାତରାପ] ସେ ପଞ୍ଚ ଶୂନ୍ୟମାତ୍ରା କଥିତ ହେଯାଛେ, ସେଇ ପଞ୍ଚତ୍ୟାତ୍ମାତରେ ସହିତ ଏହି ସମ୍ପତ୍ତି (ଅର୍ଥାତ୍ ଜଗତ୍) ଶୂନ୍ୟ ହିଉଥେ ଶୂନ୍ୟ, ଶୂନ୍ୟ ହିଉଥେ ଶୂନ୍ୟତର—ଏହି କ୍ରମ ଅନୁଦାନେ ନୃତ୍ୟ ହେଯାଛେ ॥ ୨୭ ॥

English.—This whole (world) arises in due order together with those five subtle and minute forms which are susceptible to change or evolution (viz. in the form of the five Mahá-Bhútas). 27.

Kulluka.—ଅଞ୍ଚଳୀ ମାତ୍ରା ଇତି । ‘ଦ୍ଵାଷ୍ଟାନୀ’ ପଞ୍ଚାନୀ ମହାମୁଦ୍ରାନୀ ଯା: ମଞ୍ଚା: ମାତ୍ରା: (କ) ପଞ୍ଚତନ୍ୟାତ୍ମକୁଳୀ; ‘ବିନାଶିନ୍ୟ:’ ପଞ୍ଚମାଧିକପଦସ୍ୟା ବିପାରିତ୍ୟାନିଲ୍ଲିଙ୍ଗ: (୧) ମାତ୍ରିଃ ସହ, ତତ୍ତ୍ଵ ବଚ୍ଚମାତ୍ରାତ୍ମକ ‘ଇଦ’ (୨) ସର୍ବମ ତଥପଥୀତି ‘ଅନୁପୂର୍ବଗ:’ କ୍ରମୀଣ—ମଞ୍ଚାନ ଶୂନ୍ୟ ଶୂନ୍ୟାନ ଶୂନ୍ୟତରମିଲିନେନି । ସର୍ବମନୋଦ୍ଵାଷୀ ମାନସଦୃଦ୍ଧି: କାଦାଚିତ୍ତଚିନ୍ତନିରପେକ୍ଷା (୩) ଆତ ଇତି ଇମା ଶଙ୍ଖମପନ୍ତିଲୀପନ୍ତ (୪) ତଙ୍ଗରିଣୀରୀରୀ ସୃଦ୍ଧିରିତି ମଧ୍ୟ ଯୁନ: ପୂର୍ବୀକ୍ଷ ଆରିତବାନ୍ (୫) ॥ ୨୭ ॥

Kulluka Explained.

1. ବିନାଶିନ୍ୟ: &c.—ବିନାଶିନ୍ୟ: means those which admit of transformations (ପରିଣାମ), viz., (in the form of) the five Mahá-Bhútas. [N. B. The transformation of a thing implies the *destruction* of its former self. Hence, ବିନାଶିନ୍ୟ: means ବିପର୍ଯ୍ୟାମିନ୍ୟ: ।]

2. ତତ୍ତ୍ଵାନ୍ &c.—ଇଦ' in the text means ତତ୍ତ୍ଵ: already spoken of, and ବଚ୍ଚମାତ୍ରାତ୍ମକ (to be spoken of later on).

3. ତତ୍ତ୍ଵନିରପେକ୍ଷା—Independently of the ତତ୍ତ୍ଵୀ.

4. ଇମା ଶଙ୍ଖାନ ଅପନିନାଥନ୍—To remove this doubt. (ଅର୍ଥାତ୍ ନାଥନ୍ = ଅପ—ନୀ + ସନ + ଶଟ—୧ନା, ଏକବଚନମ୍ ।)

5. ସର୍ବଶକ୍ତି... ଆରିତବାନ୍—Lest it might ever be supposed that the Omnipotent Brahman *mentally* created all these things *independently* of the ତତ୍ତ୍ଵୀ (viz., ମଞ୍ଚତ, ଅନୁପୂର୍ବଗ, ପଞ୍ଚତନ୍ୟାତ୍ମକ, &c.) the author reminds us here, by the way, that He created these things with the help of those ତତ୍ତ୍ଵୀ as instruments or materials.

(କ) ମାତ୍ରା:—Found only in A.

Notes.

अनुग्रामः—अनुग्राम् + भीष (अण्णी १८, वह). भीष is optional here by the rule ‘वीतो गुणवचनात्’। So, अण्णवः is also admissible in feminine plural.

अनुपूर्वशः—अनुपूर्व + शम्। An indeclinable (अन्यवस्)।

यन्तु कर्मणि यस्मिन् स न्ययुडक्त प्रथमं प्रभुः ।

स तदेव स्वयं भेजे स्वज्यमानः पुनः पुनः ॥ २८ ॥

Prose.—सः प्रभुः ये तु यस्मिन् कर्मणि प्रथमं न्ययुडक्त सः पुनः पुनः स्वज्यमानः तदैव स्वयम् भेजे ।

Bengali.—সন্দৰ্ভজিষ্ঠালী অজাপতি শষ্ঠির প্রারম্ভে যাহাকে যে কর্মে নিযুক্ত করিয়াছিলেন সে পুনঃ পুনঃ শষ্ঠি ইয়েঁ দেই কর্মই যথোচ্চাকারী করিয়া থাকে ॥২৮॥

English.—In whatever action the Lord first employed a creature, it spontaneously followed the same action in each succeeding creation. 28.

Kulluka.—यन्तु कर्मणीति । स प्रजापतिः य जातिविशेषं आन्नादिकं यस्मां क्रियायां—हरिणामारणादिकायां, सृष्टादौ नियुक्तवान् (१), स जातिविशेषः पुनः पुनरपि स्वज्यमानः स्वकर्मवशेन (२) तदेवाचरितवान् । एतेन प्राणिकर्मसापेक्षं प्रजापतेष्वत्सामादमजातिनिर्माणं, न रागदेष्यादौनभिति दर्शितम् (३) । अतएव वक्ष्यति [मनु—१४१]—‘यथाकर्म तपोयोगात् स्वप्नं स्वावरजडमम्’ इति (४) ॥ २८ ॥

Kulluka Explained.

1. नियुक्तवान्—N. B. It should be remembered that here also the previous acts of the species are the determining factors.

2. स्वकर्मवशेन—N. B. It could be better taken as the छत्र of स्वज्यमानः rather than as the synonym of स्वयम् of the text.

3. एवेन &c.—By this it is shown that the creation of the superior and the inferior species is due to their own actions, and not to any like (राग) or dislike (द्वेष) on the part of the Creator (प्रजापति) ।

4. वक्ष्यति &c.—[The author] will say ‘यथाकर्म &c’ (Sl. 41).

Notes.

युड्गा—नि—युज + उड्—त। The root is used in आमनेपद by the Vártika 'खराद्यात्मोपसर्गात्'—The root युज is used in आमनेपद in connection with an उपसर्ग which begins with a vowel (खरादि) or ends in a vowel (खरान्) ।

प्रथम्—See Notes on आदौ in Sl. 21.

भेजे—भज + लिट्—ए। Here the force is of लट्; भेजे = भजते ।

हिंसाहिंसे स्फुक्ते धर्मावर्धावृत्तान्ते ।

यद् यस्य सोऽदधात् सर्गे तत्त् स (क) खयमाविश्त् ॥२८॥

Prose.—हिंसाहिंसे स्फुक्ते धर्मावर्धमे चक्षान्ते—[एषां मध्ये] सः सर्गे (= सर्गीरथे) यत् (वर्त्म) यस्य अदधात् सः (प्राणी) तत् तत् (वर्त्म) खयम् आविश्त् ।

Bengali.—পঞ্চাপতি শহিন্দের প্রারম্ভে হিংস্য ও অশিংস্য, মুছও কুর, ধর্ম ও অধর্ম, সতা ও বিধা—বাহার সন্ধকে যে কর্মের বাবহার করিয়াছিলেন, সেই প্রাণী সেই কর্ম [তাহার পরবর্তী জন্মসমূহেও বীয় আন্তর্বশতঃ] যখন প্রাণে ইহো থাকে ॥ ২১ ॥

English.—Whatever quality—ferocious or innocent, gentle or violent, right or wrong, true or false, the Lord assigned to any being at the beginning of creation, that quality he gets spontaneously [in his later births]. 29.

Kulluka. एतदेव प्रपञ्चयति—हिंसाहिंसे इत्यादि (१)। हिंसं कर्त्ता सिंहादिः—कर्त्तिमारणादिकाम् 'अहिंसा' हरिणादि; 'स्फु' द्यामपादान विप्रादि; करुं चक्षियादि; धर्मो यथा—ब्रह्मचार्यादि; गुरुग्रन्थादि; अधर्मां यथा—तस्यैव मासमैयन्दिनसिवादिः; 'कर्त्तं' सत्यं—तत्त्वं पादेण देवानाम्; 'अनृतम्' असत्य—तदपि प्रादेण मनुष्याणाम्। तथा च श्रुतिः—‘सत्यवाचो देवाः; अनृतवाचो मनुष्याः’ (२) इति। एषां (ख) मध्ये यत् कर्म सः प्रजापतिः सर्गादौ (३) यस्य अधारयत “स्फुरुत्तरकालमपि” (४) स तदेव कर्म “प्राक्तनाङ्गलवशात्” (५) खयमेव भेजे ॥ २८ ॥

(क) तेवाम्—All except A.

(ख) तत्त्वं for तत्त् सः—All except A. The language of almost all the commentators including Kull. supports the reading adopted in the text.

Kulluka Explained.

1. एतदेव &c.—By this Sloka (the author) expands (प्रपञ्चयति) the idea contained in the last Sloka.

2. सत्यवाचः &c.—[Generally speaking] the Devas speak truth, and men speak untruth. [Gov. reads अनुत्तम् for अनुत्तवाचः। The पैतरीव्याङ्गाणा १६ reads 'सत्यंहिता वे देवाः, अनुत्तसंहिता मनुष्या इति'।]

3. सगोदामी—At the beginning of creation. [See Notes on आदी in Sl. 21.]

4. छट्टुप्रत्यक्षालमणि—Even after the creation was begun ; i. e., in succeeding creations.

5. प्राक्कन &c—Owing to the merits [of actions] done in previous births.

Notes.

हित्यस्य—हित + र—कर्त्तरि ।

कृतम्—कृत (क्रीडने) + रक् (चौणादिकः), 'कृत' इत्येतत्थ 'कृ' इत्यादेशः ।

यत्—तत् तत्—For the use of two तत् s with one यत्, cf. 'ई कामये र तस्य' क्षणोनि ।—देवीमुक्तम् ।

आविश्ट—लूँ । Here also as in भेदे in the previous Sloka, the force is of लूँ ।

यथा चतुर्पर्यये चतुर्वाचः स्वयमिव चतुर्पर्यये ।

स्वानि स्वान्वयभिपाद्य तथा कर्माणि देहिनः ॥ ३० ॥

Prose.—यथा चतुर्पर्यये चतुर्वाचः स्वानि स्वानि चतुर्लिङ्गानि स्वयम् एव अभिपद्यन्ते तथा देहिनः [स्वानि स्वानि] कर्माणि (स्वयम् एव अभिपद्यन्ते) ।

Substance.—यथा वसन्तादयः चतुर्वाचः यथोचितकालेषु क्रमादिरूपाणि चतुर्लिङ्गानि स्वयमेष प्राप्त वर्णं, तथा देहिनोऽपि स्त्रीप्रयुक्तानि कर्माणि स्वयमेष भजन्ते । व्याघ्रादयः चतुर्वाचः एव हिंसकर्माणि कुर्वन्ति, हिरण्यादयः मृदुकर्माणि, इत्येवम् ।

Bengali.—শতু সকল যেরূপ যথোচিতকালে শীঘ্র শীঘ্র (কুশমাণি) চিহ্ন ধারণ করে, দেহিগণও দেইকর্মে । জন্মান্তর] যথা কর্ম প্রাপ্ত হয় ॥ ৩০ ॥

English.—As the seasons in their proper turns bear their characteristic signs, so corporeal beings spontaneously resume [in their births] their own characteristic acts. ॥ 30. ॥

Kulluka. अत दृष्टान्तम् आह—यज्ञचिर्चिति (१) । यथा वसन्तादिकृतवः (२) करुचिङ्गानि—कृतमङ्गर्यादौनि ‘करुपर्यंते’ स्वकाश्यावसरे (३) स्वयमेव आप्तं दत्ति, तथा देहिनाऽपि हिंस्यादौनि कर्माणि ॥ ५० ॥

Kulluka Explained.

१. अत दृष्टान्तम् आह—The present Sloka furnishes an illustration of what has been said in the previous Sloka,

२. वसन्तादिकृतवः—N. B. वसन्तादिकृतवः and वसन्ताद्युतवः are optional forms by the rule ‘करुवकः’।

३. स्वकाश्यावसरे—In their proper turns.

Notes.

यथा तु लिङ्गान्यृतवः—यथा + करुलिङ्गानि + करुतवः ।

स्वयमेव तु पर्यंते = स्वयमेव + करुपर्यंते ।

पर्यंतः—परि-इण्ठ+अन्। Kull. and Medh. paraphrase the word पर्यंत by the word स्वकाश्यावसर i.e. turns.

लोकानान्तु विवृद्धार्थं सुखबाहृकृपादतः ।

ब्राह्मणं चत्रियं वैश्यं शूद्रस्य निरवर्त्तयत् ॥ ३१ ॥

Prose.—[ब्रह्मा] लोकानां तु विवृद्धार्थं सुखबाहृकृपादतः ब्राह्मणं चत्रियं वैश्यं शूद्रः च निरवर्त्तयत् ।

Bengali.—[ब्रह्मा] त्रोकृजित निशिष्ट शूद्र, वैह, उड়, এবং চৱপ হইতে স্থানস্থ
ভাক্তা, ক্ষত্ৰিয়, বৈশ্য ও শূদ্ৰ এই চারিবৰ্গের শষ্ঠি কৃতিশিলেন ॥ ৩১ ॥

English.—For the prosperity of the worlds, [Brahmá] created the Bráhmaṇa, Kshattriya, Vais'ya and S'udra, from his mouth, arms, thighs and feet [respectively]. 31.

Kulluka.—लोकानान्विति । भूलोकादौना (क) बाहुस्यार्थं (१) सुख-
बाहृकृपादेभ्यो ब्राह्मण-चत्रिय-वैश्य-शूद्रान् व्याकरणं (२) निर्वितवान् । ब्राह्मणादिभिः

(क) भूलोकानाम्—A ; भूलोकानाम्—M. But these will involve some difficulty about the plural number used. Besides, this आदि can be traced in Medh. and Gov. सुरादौनाम्—V.

स्वर्यं प्रातरप्ती आहुतिः प्रचिसा सूर्यसुपतिष्ठते, सूर्याद्विष्टः, इटेरद्रव्म, अद्रात् प्रजा-
बाहुल्यम् (३)। बल्यति च [मनु ३.७६]—“अग्नी प्राप्ताहुतिः सम्यगादिव्यम्” इत्यादि
(४)। देव्या च शक्तया मुखादिष्वो ब्राह्मणादिनिर्वाणं ब्रह्मणो न विश्वज्ञनीयं
शृतिमिहत्वात् (५)। तथाच श्रुतिः [कृष्णद १४।८०।१२]—‘ब्राह्मणोऽस्य मुखमासौद’
इत्यादि ॥ ३१ ॥

Kulluka Explained.

१. भूर्लोकादीनां बाहुल्यार्थम्—For the prosperity of the भूर्लोक &c. [The लोकाः are भूर्लोक, सुवर्लोक, खर्लोक, &c.]

२. यशोक्रमम्—Respectively ; i.e., the Brāhmans were produced from the mouth, the Kshatriyas from the arms, the Vais'yas from the thighs and the Sudras from the feet.

३. ब्राह्मणादिव्यः &c.—The oblations poured on fire by Brahmins, &c., in morning and evening reach the sun, from the sun comes rain, from rain comes food, and by food people multiply.

४. अग्नी &c.—The complete verse runs thus :—

अग्नी प्राप्ताहुतिः सम्यगादिव्यसुपतिष्ठते ।

आदित्याज्यायते इटिव्येरद्रव्म तसः प्रजा: ॥ Manu. III, 76.

५. देव्या च &c.—The creation of the Brahmins, &c., from the mouth, &c., by Brahmā through his divine power should not be doubted, as it is established by S'ruti.

६. ब्राह्मणोऽस्य मुखमासौद—This is a quotation from the famous Purusha-Sūkta of the Rigveda. The complete Rik runs thus :—

ब्राह्मणोऽस्य मुखमासौद बाहु राजन्यः क्षतः ।

कृष्ण तदस्य यद्य वैश्यः पङ्कां गूद्धोऽज्यायत ॥ Rigveda, X. 90. 12.

Notes.

लोकानां तु विवर्जन्यम्—‘लोकस्य भूवने जने’ इत्यग्रः। The word लोक means (i) the people, as well as, (ii) their regions. Here both the meanings are intended. The विवर्जित of the लोकाः is to be explained as follows :—

The Brahmins, &c., offer oblations to the gods. This serves a double purpose. Firstly, the gods, and therefore their regions, flourish by those libations. [Cf. Medhātithi—**चतुर्थं वर्णं सत्सु दद्याणा लोकानां वृद्धिः । इतः प्रदाने ईवा उपजीवनि ॥**]; and secondly, the gods make the Brahmins, &c., as well as their region, flourish on account of their offering to them those libations. The second part, viz., the progress of the people of this earth, has been shown step by step by Kull. by the quotation of a Smriti [which see].

Nandana, however, explains लोकानां as जनानां and avoids all difficulties.

मुखवाहूरपादवः—सुखं च बाहू च ऊहं च पादो च इति मुखवाहूरपादम्—
प्राणङ्गलात् समाहूरवृद्धः । ततः प्रवृत्यः तस्म प्रवृत्यः ।
निरवर्त्यत—निःद्वत् + शिद् + लङ्—द ।

द्विधा कृत्वात्मनो अर्डेन पुरुषोऽभवत् ।

अर्डेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ ३२ ॥

Prose.—सः प्रभुः आत्मनः दी हं द्विधा कृत्वा अर्डेन पुरुषः अभवत्, अर्डेन नारी [अभवत्] ; तस्यां विराजन् असृजत् [च] ।

Bengali.—সর্বশিখিণুন् দক্ষা শীঘ্ৰ দেহ ছইতাগে বিভক্ত কৰিবা একাক্ষ দাত্রা পুরুষ ও অপরাক্ষ দাত্রা নামী ইয়েশাইলেন, এবং সেই নামীতে বিরাটি পুরুষকে শৃষ্টি কৰিবাইলেন ॥ ৩২ ॥

English.—Having divided his own body into twain the Lord became a male by one half and a female by the other half, and on her he bogot Viraj. 32.

Kulluka.—द्विधा कृत्वेति । स ब्रह्मा निन्दिदेहं द्विखल्लं कृत्वा अर्डेन पुरुषो जातः, अर्डेन स्त्रीः ; तस्यां नैयनधर्माणग (१) विराटसंज्ञं पुरुषं निर्मितवान् । श्रुतिय [कृष्णद १०।८०।५]—‘ततो विराङ्गजायत’ इति ॥ ३२ ॥

Kulluka Explained.

१. नैयनधर्माण—By the method of sexual intercourse. [निशुन means ‘couple’.]

[N. B. The creation so long narrated was done *mentally*, but here a different method is employed. Kull. means to invite the reader's attention to this fact].

Notes.

अडन—करणे लृतीयः ।

विराजम्—वि-राज + क्रिप्—क्रन्ति=विराट् ; the base is विराज्, ततः द्वितीयाया एकवचने विराजम् इति ।

तपस्त्वास्त्रजद् यन्त् स स्त्रयं पुरुषो विराट् ।

त मा वित्तःस्य मर्त्यस्य स्त्रावरं हित्तसत्त्वमाः ॥ ३३ ॥

Prose.—[हि] हित्तसत्त्वमाः सः विराट् पुरुषः अद्य तपः विद्या यम् अस्त्रजन् अथ सर्वस्य (= जगतः) स्त्रावरं मा (=मनुम्) तं वित्त (=जानीत) ।

Bengali.—হে শ্রেষ্ঠ বিজগণ, সেই বিরাট্ পুরুষ তপস্ত্বা করিয়া ঘোঢাকে শৃঙ্গ করিয়াছিলেন, সমস্ত জগতের অষ্টা আমিহই তিনি জানিবেন ॥ ৩৩ ॥

English.—O, ye, the best of the twice-born, know me, the creator of all this world to be him whom that Virāj himself produced, having performed austerity. 33.

Kulluka.—तपस्त्वमृतिः स विराट् तपो विद्याय च लिङ्मितवान् तं ‘मा यन्’ जानीत, अस्य मर्त्यस्य जगतः स्त्रावरं, भा हित्तसत्त्वमाः । एतेन स्त्रजन्मोत्कर्ष-सामर्थ्यातिशयौ आभिहितवान् (१), लोकानां प्रत्ययितप्रत्ययार्थम् (२) ॥ ३३ ॥

Kulluka Explained.

1. एतेन &c.—By this Manu speaks of the excellence of his capacity (मास्ये) and origin (जन्म) [so that he may be regarded as *reliable*].

2. लोकानां प्रत्ययितप्रत्ययार्थम्—N. B. The word प्रत्ययित has got two meanings—(i) reliable and (ii) known. So, the present sentence may be explained in two ways:—(i) as men rely on those who are reliable (प्रत्ययित); and (ii) to

make the people believe more firmly what is already known (प्रव्ययित) to them.

N. B. Medh. has spent some big lines to assign a *two-fold* cause to Manu's reference here to his own origin and capacity, and it is a curious fact to note that Kull. has cleverly put in here a small sentence to convey both the explanations of his revered predecessor. We quote from Medhátihi below :—

'मध्ये शक्षिम् आदेनः आचर्षे । अस्य संदेश्य स्वाटारम्—अनेन सञ्जशक्तिम् आह । जन्मकर्मातिशयवत्तं भां प्रत्यायतः स्थिरौकरिष्यन्ति इत्यनिपायः, निश्चयोनुपत्तपूर्वे च, अन्यतः अवगतेऽपि मनुजन्मानि स्वयमभिधानात्, यथा, अन्यतः श्रुतोऽपि कस्यितुं पृच्छति—देवदत्तस्य त्वं पवः ? इति । वादुमिति तेऽनीते निश्चय उपजायते ।'

Notes.

पुरुषः—पुरुषशब्देन भूतौः प्रसिद्धः—Náráyana. In the Vedas the Viráti is called 'पुरुष'। So, the translation of पुरुषो विराट् as 'the male Viráti', as done by some, seems to be absurd.

वित्त—विद् (अद्वादि, पर्व-पदी) + लोट्—त, second person, plural.

द्विजसत्त्वमा:—Case of address. अतिशयेन सन्तः इति सत्त्वाः—
सन् + तम् । द्विजेषु सत्त्वमा:—ॐीतत्पुरुषः ।

अहं प्रजाः सिस्त्वक्षुस्तु तपस्त्वा सुदुर्बरम् ।

पतौन् प्रजानामस्तु जं सहर्षीनादिनो दश ॥ ३४ ॥

Prose.—अहं तु प्रजाः । मस्त्वा सुदुर्बरं तपः तत्वा आदितः (= आदौ) प्रजानां पतौन् दश महर्षीन् अस्तनम् ।

Bengali.—আমি প্রজাগতি করিতে ইচ্ছুক হইয়া কঠোর তপশ্চরণপূর্বক অথবে দশজন মহর্ষি হৃষি করিয়াছিলাম । তাহারা সকলেই প্রজাপতি ॥ ৩৪ ॥

English.—Desirous of producing issue, I, having performed very severe austerity, first created ten great sages, who were lords (i.e. creators) of beings (प्रजापति). 34.

Kulluka.—अहमिति । अहं प्रजाः स्मृतिस्त्रियोऽप्यसं स्वद्वान्, तैरपि प्रजानां स्वज्ञमानत्वात् (१) ॥ २४ ॥

Kulluka Explained.

1. तैरपि प्रजानां स्वज्ञमानत्वात्—[The प्रजापतिः are so called] because many objects are created by them also. [Kull.'s sentence is elliptical—'ते प्रजापतयः उच्चले' is to be understood after स्वज्ञमानत्वात्] ।

Notes.

सिद्धतः—सज्ज + सन् + त्, by the rule 'सनाशंसभित्र तः' :

सुदृशरम्—सु-दृश-चर + स्वत्—कर्मणा ।

पतीन् प्रजानाम् = प्रजापतीन्—The lords of creation.

आदितः=आदी, आदि + तस्—सत्त्वाम् । ‘आद्यादिभ्यः उपसंख्यानम्’ ।

मरौचिमव्यङ्गिरसौ पुलस्तार् पुलहः क्रतुम् ।

प्रचेतसं वसिष्ठस्त्र भग्यं नारदमेव च ॥ ३५ ॥

Prose. As it is—with ‘अहम् अस्तुतम्’ from the preceding Sloka.

Bengali.—মরৌচি, অতি, অঙ্গিরাৎ, পুলাতা, পুলহ, ক্রতু, প্রচেতাঃ, বসিষ্ঠ, ভূষণ, নারদ [এই দশজন প্রজাপতিকে আবি প্রথমে শৃষ্টি করিয়াছিলাম] ॥ ৩৫ ॥

English.—[I created] Marichi, Atri, Angiras, Pulastyā, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nārada. 35.

Kulluka—मरौचिमित्यादि । ते पते दश प्रजापतयो नामती निर्दिष्टाः ॥ ३५ ॥

Notes.

अव्यङ्गिरसौ—अविष्य अङ्गिराथ तौ अव्यङ्गिरसौ—२था, हिवचने ।

N. B. The प्रजापतिः are the मातृसपुत्रः of Manu. Of these मरौचि, अति, अङ्गिरम्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ make up the

(क) सुदृशरं तपस्त्रा—All except A.

well-known group of the उर्सा (Ursa Major or the Great Bear).

वसिष्ठः—वसुमत + इष्, the मत् being elided by the rule विनूमतीनुभूक् । The word is also spelt as वशिष्ठः—वशवत् + इष् ।

एते मनू स्तुसप्तान्यानस्तजन् भूरितेजसः ।

देवान् देवनिकायांश्च महर्षौ शामितौजसः ॥ ३६ ॥

Prose.—भूरितेजसः एते (= दश प्रजापतयः) असितौजसः अन्यान् सप्त मनून् देवान् देवनिकायान् च महर्षैन् च अस्तजन् ।

Bengali.—মহাতেজক এই দশজন প্রজাপতি অভিতেজক অঙ্গ সাতজন মনু, দেবগণ ও দেবগণের নিরাময়ন এবং শহুরিতেজকে শৃষ্টি করিয়াছিলেন ॥ ৩৬ ॥

English.—They of great power, created seven other Manus of unbounded ability, together with gods and the abodes of gods, and sages of measureless power. 36.

Kulluka.—एते सन्मुखिति । एते मरीचादयो दश भूरितेजसो वह नेत्रस्का: अन्यान् सप्त अपरिमितेजस्कान् मनून् देवान्—ब्रह्मणा अस्तान् (१), देवनिवासस्थानानि (२) —स्वर्गादीनि, सहस्रौं च ऋष्टवतः । मनुशब्दोऽयमधिकार-वाचौ (क) । चतुर्द्वशम् मन्त्रनरेद् यथ यत्त सर्गाद्यधिकारः, स एव तस्मिन् मन्त्रनरे स्वायस्व-स्वारोचिषादिनामशिरस्तुरति च्यथिदिश्यते (३) ॥ ३६ ॥

Kulluka Explained.

1. देवान् &c.—The Devas, viz., those that were not created before by Brahmā. N. B. The qualification ब्रह्मणा अस्तान् equally applies to the other things also, e.g., ज्योतीषि in Sl. 38.

2. देवनिवासस्थानानि—N. B. This is a paraphrase of the word देवनिकायान् in the text.

3. मनुशब्दः &c.—This word मनु designates a function (अधिकार) । Of the १४ मन्त्रनर (term of a Manu—see I. 80)

(क) अधिकारवाचौ—J. This would convey the sense more clearly. But all other MSS. read अधिकारवाचौ which is the reading of Medháthi also.

one is in charge of creation (सर्ग), &c., in each मन्त्रनाम, and is known by the distinctive name of स्वायन्मुक्त, खाराचष्ट्र, &c., the word मनु being their common title.

Notes.

अन्यान् सप्त मनून्—viz., साविणि, दक्षसाधाया, ब्रह्मसाधाया, धर्मसाधायि, रुद्रसाधायि, दंवसाधायि (or रौच) and इन्द्रसाधायि (or भौत्य) : These seven Manus and स्वायन्मुक्त-मनु (after whom the present work is called) with his six descendants as enumerated in Sl. 62, make up the 14 Manus.

भूरितैजसः—१मा, बहुवचनम्—adj. of एते ।

देवनिकायान्—देवानां निकायाः, तान् । निकाय (नि = चि + चञ्च—भाव) is explained by Kull. as निवासस्थानानि or abodes. Some take it to mean संघ—collection or host. There are two rules for the formation of the word निकायः—

(i) निवास-चति-शरीरपसमाधानेषु आदेश कः—निकाय (with चञ्च) is the form instead of निचय (with चच्) when the sense is any one of the following :—निवास (abode), चिति (applied to things to be collected in certain Vedic performances), शरीर (body—cf. the word काय) and उपसमाधान (collection) ; and

(ii) संघे च अनौचराधर्ये—The above also holds good when the sense is of an अनौचराधर्य (orderly) संघ assemblage). Thus, ब्रह्मणिकायाः, but शूकरनिकायः as शूकरs are never found in an orderly group.

अमितौजसः—२या, बहुवचनम्—adj. of मनून्, दंवान्, &c.

यज्ञरक्षःपिशाचांश्च गन्धर्वाप्सरसोऽसुरान् ।

नागान् सर्पान् सुपर्णांश्च पितृणांश्च पृथग्गण्यान् ॥ ३७ ॥

Prose. As it is—with 'एते अस्तु जन्' from the preceding Sloka.

Bengali.—[এই অজাগতিগণ] যক্ষ, রক্ষ, পিশাচ, গন্ধর্স, অপারা, অসুর, নাগ, নর্প, পঞ্চ ও পিতৃদিগের পৃথক পৃথক গণসমূহ [সৃষ্টি করিয়াছিলেন] ॥ ৩১ ॥

English.—[They created] Yakshas, Rákshasas, Pis'áchas, Gandharvas, Apsarases, Asuras, Nágas, serpents, birds and the different classes of the *Manes*. 37.

Kulluka.—यच्चरच्च इति । एतेऽसुजन्तिनि पूर्वस्यै वा अत असुवज्ज्ञः; एतरत्नं
श्चोकतये (क) च (१) । यच्चो वैश्ववणः तदनुचराव (२), रक्षासि रावणादीनि, पिशाचा-
स्मिथापकष्टाः; अग्निचमकृदेशादिवासिनः (ख) (३), गच्छार्णिवैश्वरथादवः (४), असरसः;
उर्ब्बश्यादवः; असुराः; विरोचनादवः (५), नागाः; वासुक्यादवः; सपोस्त्राप्रकृष्टाः;
अलगङ्गादवः (६), सुपर्णाः; वैनतीयादवः (७), पिशाचः आज्ञपादोर्ना (८) 'गणः'
समूहः ॥ एषाच्च मैदः इतिहासादिप्रसिद्धो न अच्छादिगोचरः (८ ॥ ३७ ॥

Kulluka Explained.

1. एते असुजन् &c.—‘एते असुजन्’ of the previous verse comes here (i.e., is to be understood) in this Sloka as well as in the next three Slokas.

2. यच्चो देशवृणः &c.—By the word यच्च are meant वैश्ववण (कुवेर) and his followers. [Kuvera is called वैश्ववण as he was the son of the sage वैश्वस].

4. पिशाचः &c.—पिशाच are inferier (अपकृष्ट) to राक्षस. They live in unholy places like deserts, &c. [Deserts are considered as unholy because they are wanting in water, the chief material for purification].

4. चित्ररथादवः—N. B. Chitra-ratha is the name of the king of the Gandharvas.

(क) आकड़ये—All except J and Bg.

(ख) Though not supported by any of the versions I am inclined to read अग्निचमकृदेशादिवासिनः for अग्निचमकृदेशनिवासिनः which is the extant reading here. The former is the very expression used by Medh, and it supplies the अदि which was really wanting. Gov. also has अग्निचमकृदेशादिवासिनः ।

(ग) गक्षादवः—All except A. गक्षादवः seems to be a reader's own note on Kull.'s original word वैनतीयादवः ।

5. विरोचनादयः— [विरोचन was the son of the famous प्रङ्गाद् ।]
 6. अलगर्हादयः—N. B. अलगर्ह or अलगर्ध ('कीटटे' इति भाषा) is the name of a species of serpent inferior to the former.

7. पितृशः &c.—N. B. The Pitris or *Manes* are divided into many classes, the principal of these being अप्निक्षाचालः, सौन्याः (or सोन्यसदः), हविघसः, उपापाः, सुकालिनः वर्षिषदः, आव्यपाः, सोमपाः &c. (See Manu III. 195—198). These words are always plural. They are familiar to those who perform the ceremony of तप्यण which is obligatory on every fatherless Hindu male. The relation between these divine पितृs and our human पितृs is this that the former are satisfied at the satisfaction of the latter. See Váyu- Purána, 65. 63.

8. एषां च &c.—The [nice] distinction between the above beings is to be known from history, &c., and cannot be perceived directly.

Notes.

अप्सरसः—अप्स्रः सरन्ति इति अप—सृ + अमृन् । As the name of a class it is used in plural number.

सुपर्णान्—योभन्ते पर्णे विषा ते सुपर्णाः तान् । Birds.

पिशाचः—पिशितम् (आत्म-जानसम—raw-meat) अक्रान्ति इति । पिशित—अश + अण्—कर्त्तरि । पृष्ठाद्वादित्वात् साधु ।

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूषि च ।

उल्कानिर्धातकेतूंश्च ज्योतौष्युच्चावचानि च ॥ ३८ ॥

Prose.—[एते] विद्युतः अशनिमेघान् च रोहितेन्द्रधनूषि च उल्कानिर्धात-केतूं च उच्चावचानि ज्योतौषि च [अस्त्रजन्] ।

Bengali.—[ইঁশাজ] বিদ্যুত, অশনি, মেঘ, রোহিত (আজু ইন্দ্ৰধনু), ইলুক্ষণ, উল্কা-নির্ধাত (অঙ্গুলধনিৰ্ধাত), কেতু, ও নানাঅকাৰ যৈশুকাহি শৃষ্টি কৃতিযোহিলেন ॥ ৩৮ ॥

English.—[They created] lightning, thunderbolt, cloud, Rohita (imperfect rain-bow), rain-bow, meteors, supernatural sound, comets and various [other] luminaries. 38.

Kulluka.—विद्युत इति । मेषेषु दश्यं दीर्घाकारं ज्योतिर्विद्युतं । मेषादेव यज्ञोतिर्वचादि-विनाशकं तत् अग्निः । मेषाः प्रासद्वाः । ‘रोहित’ दण्डाकारं नानावर्णं दिवि दृष्टसे यज्ञोतिः (१) । तदेव वक्तम् ‘इन्द्रधनुः’ (२) । ‘उल्का’ रेखाकारमल्लरीकात् पतञ्च्योतिः । ‘निर्बातः’ भूम्यलरीकागत उत्पातव्यनिः (३) । ‘केतवः’ शिरावन्ति (४) । ज्योतीयि उत्पातकपाणि । अन्यानि ज्योतीयि ध्रुवागस्यादानि (५) नानाप्रकाराणि (६) ॥ ४८ ॥

Kulluka Explained.

१. दण्डाकारम् &c.—Luminous pole-like lines (दण्ड) of various colours appearing in the heavens.
२. तदेव &c.—रोहित when curved is called इन्द्रधनुः (rain-bow).
३. निर्बातः &c.—निर्बात is the portentious (उत्पात) sound issuing from the ground or the sky. [Cf. the mysterious sound popularly called the ‘Barisal Guns’].
४. शिरावन्ति—With a tail (e.g. a comet).
५. ध्रुवागस्यादीनि—N. B. ध्रुव is the pole-star. अगस्त्य is the star ‘Canopus’ appearing in the month of August.
६. नानाप्रकाराणि—[This is a paraphrase of उत्पातवचानि ।]

Notes.

रोहितम्—Gov. says that it is popularly called शस्त्रोनपात ।

निर्बातः—निर्—हन + व्यु । It has thus been described in the बहुत्संहिता— पवनः पवनाभिहतो गगनादवनौ यदा पतति ।

भवति तदा निर्बातः स च पापो दीप्तिविहगकृतः ॥

केतुः—चाय + तुन् (औराणिकः) ।

उद्धवचानि—उद्दित्वा अवाद्य च उद्धवचानि, मयूरव्यंसकादिवत् समाप्तः ।

N. B. उद्दित्वा is 1st case plural of the neuter उद्दित्, and अवाद्य is 1st case plural of the neuter अवाद् ।

किम्बरान् वानरान् मत्यान् विविधांश्च विहङ्गमान् ।

पश्चन् भृगान्मनुष्यांश्च व्यालांश्चोभयतोदतः ॥ ४९ ॥

Prose.—[एते] किम्बरान् वानरान् मत्यान् विविधान् विहङ्गमान् च पश्चन् मत्गान् मनुष्यान् च उभयतोदतः व्यालान् च [अस्तजन] ।

Bengali.—[ইহারা] কিন্নর, বানর, মৎজ, বিবিধ বিহঙ্গম, পশু, মৃগ, মন্ত্রা এবং
দস্তপঃক্ষিব্যবিশিষ্ট সিংহাদি হিংস্র প্রাণী যষ্টি করিয়াছিলেন ॥ ৩৯ ॥

English.—[They created] Kinnaras, monkeys, fishes, and different kinds of birds, cattle, deer, men, and ferocious animals with two rows of teeth. 39.

Kulluka.—কিন্নরালিতি । ‘কিন্নরা’ অস্ত্রসুস্থা দ্বিব্যোনয়ো নব’ব্যত্তা: (১) ।
বালরা: প্রমিত্রা: । মন্ত্রা বৌদ্ধিমাদয়: । বিহঙ্গমা: পচিণ্য: । পঞ্চাং যবাদ্যা: ।
মৃগা ছুরিণ্যাদা: । আলো: মিহাদ্যা:, ‘ভমযতৌদত্ত:’—ইঁ দল্লপত্রক্তী যৈষ্ঠা ভমযতৌদত্ত
মৰত: (২) ॥ ৩৯ ॥

Kulluka Explained.

1. কিন্নরা: &c.—Kinnara is a class of demi-gods with faces like those of horses, and bodies like those of men (নববিযত—ব্যত্ত: means body).

2. ভমযতৌদত্ত: &c.—Those animals are called ভমযতৌদত্ত: which have two rows of teeth—one in the upper and the other in the lower jaw.

Notes.

কিন্নরা:—কুত্সিতাঃ নয়: কিন্নরাঃ । ‘কিং কৈপে’ ইতি সমাপ্তঃ । Cf. কিং সম্ভা
and কিমসু: in Kiráta, I. 3.

* পশুন् and মৃগান্—পশুন् হিংসান् সিংহাদীন্ । হৈ: স্ফুগিতাঃ (=অন্বিষ্টঃ)
মৃগাঃ—গোমীষাদয়ঃ ।

ব্যালান্—ব্যাল means ferocious animals, such as lion, tiger, serpent, &c. বি—আল (ভদ্যমি)+অচ—কার্ত্তি ।

ভমযতৌদত্ত:—ভমযত: দল্লাঃ যৈষ্ঠাং তৈ ভমযতৌদল্লাঃ, তান् ভমযতৌদল্লান्
ভমযতৌদত্ত: বা । দল্ল is optionally changed into দল্ল in 2nd case plural and the subsequent বিভক্তিস ।

N. B. Some recognise a distinct word দল্ল in the sense of
দল্ল, but that course need not be resorted to when we can
do without it. See the N. B. under Sl. 43—Kull. Expl. 3.

It is better to take the word उभयतोदत् as an adjective of व्यालान्, as the two words are often found together (Cf. Sl. 43), the former being almost a स्त्रुतपरिश्चेषण (invariable epithet) of the latter. Some, however, would take it as an independent word to mean horse, ass, &c.

क्लिं-कौट-पतङ्गांश्च यूका-मच्चिक-मत्कुण्णम् ।

सर्वज्ञं दंशमशकं स्थावरज्ञं पृथग्विधम् ॥ ४० ॥

Prose. [एते] क्लिंकौटपतङ्गान् च यूका-मच्चिक-मत्कुण्णम् सर्वं च दंशमशकं पृथग्विधं स्थावरं च [असजन्] ।

Bengali.—[তোহারা] ক্লিং, কৌট, পতঙ্গ, যুকা, মচ্চিকা, মৎকুণ (অর্থাৎ ছোঁপোকা), সর্বপ্রকার দৰ্শক ও সশক, এবং নানাবিধ স্থাবর ষষ্ঠি করিয়াছিলেন ॥ ৪০ ॥

English.—[They created] small worms, large worms, grass-hoppers, lice, flies, bugs, all kinds of gnats and mosquitoes, and the varieties of the immovable beings (i.e. plants). 40.

Kulluka.—क्लिंकौटेति । कोटाः क्लिंभः किञ्चित्स्थूलाः । पतङ्गाः अल्लभाद्यः (क) । यूकादयः प्रसिद्धाः । ‘चुदजन्तवः’ इत्यनेन एकवडावः (१) ; स्थावरं द्वच्चलतादिभैरेन विविधप्रकारम् ॥ ४० ॥

Kulluka Explained.

1. चुदजन्तवः &c.—The compound यूकामच्चिकमत्कुण्णम् is in singular number on account of समाहार by the rule ‘चुदजन्तवः’—समाहार is obligatory in compounds of names of *too small* animals.

Notes.

क्लिंकौटपतङ्गान्—The absence of समाहार here is rather आर्षः; cf. ‘न क्लिंकौटानाम् इति, एकवडावप्रसङ्गात्’ इति वामनः—पूर्वाख्य ।

यूकामच्चिकमत्कुण्णम्—For the समाहार, see Kull. Expl. 1.

युका=Lice ('उकुण' इति भाषा)। मच्चिका is shortened into मच्चिक for the exigency of metre on the strength of the dictum—

(क) शब्दमाः—All except A.

‘अपि भावं सर्वं कुर्योत् इन्द्रोभक्ते त्वं जेहु गिरम्’ which means—Curtail मात्र into सर्व by dropping a letter rather than violate the metre.
भाव=‘माषकलाय’ इति भाषा।

देशमशकम्—समाहार by the rule ‘जटजन्मवः’ ।

स्थावरम्—स्था + वरच् । Immovable.

एवमेतेऽरिदं सर्वं मन्त्रियोगान्महात्मभिः ।

यथाकर्म तपोयोगात् स्तुष्टुं स्थावरजड्मम् ॥ ४१ ॥

Prose.—एवं मन्त्रियोगात् एते: महात्मभिः इदं सर्वे स्थावरजड्मम् यथाकर्म तपोयोगात् स्तुष्टुम् ।

Bengali.—[মন্ত্রীতি অঙ্গতি] এই মহাশূভব কথিগণ কর্তৃক আমার আদেশক্রমে তপঃপ্রভাবে এই স্থা঵রজড়মাদ্বয়ক বিশ কর্তৃসূন্দারে এই অকান্তে শষ্ঠে হইয়াছে ॥ ৪১ ॥

English.—Thus was this world consisting of moveables and immovables created according to their acts, by those high-minded ones at my command and through the power of their austerities. 41.

Kulluka.—एवमेतेऽरिति । ‘एवम्’ इति उक्तप्रकारेण । एते भीरीचादिभिः । इदं सर्वं स्थावरजड्मम् स्तुष्टुम् । ‘यथाकर्म’—यस्य जलोयांडणे कर्म, तदनुकृपं सर्व देवमतुष्टिर्थ्यगादियोनिष उत्पादनं (१) ‘मन्त्रियोगात्’ मदाज्ञाय, ‘तपोयोगात्’ महत्त्वः क्लावा । ‘सर्वमैवर्थ्य’ तपोऽधोनिषिति दर्शितम् (२) ॥ ४१ ॥

Kulluka Explained.

1. यस्य जलोः &c.—Beings are created as gods, men, lower animals, &c., according to their own actions [in previous births].

2. सर्वमैवर्थ्यम् &c.—[By this] it is shown that all kinds of power depend on austerities.

Notes.

यथाकर्म—कर्म अन्तिकर्म—अव्ययीभावः । According to their acts.

स्थावरजडनम्—स्थावराश जडसाध, तेषां समाहारः। समाहारे एकवचनम् क्रोबलच। By the परिभाषा 'सर्वे इच्छा विभाशा एकवत् भवति' समाहार is always optional (except in cases where it is *specially* prohibited). Cf. समानयस्तत्त्वगुणं वधवरम्—S'akuntalā, Act V.

स्थावर—स्था + वरच्। जडनम्—गम + वड्सुक + अच्—कर्ति।

येषान्त् यादृशं कर्म भूतानामिह कौर्त्तिम्।

तत् तथा वोऽभिधास्यामि क्रमयोगच्च जन्मनि ॥ ४२ ॥

Prose.—इह (=संसारे) येषां भूतानां यादृशं कर्म कौर्त्तिं तत् तथा, जन्मनि क्रमयोगं च वः (=युधाकम्, अथवा युधायेम्) अभिधास्यामि।

Bengali.—এই সংসারে যে প্রণীত যাদৃশ কর্ম কৌর্ত্তিণ্ডহেশাছ, তাহা যথাযথভাবে আপনাদিগকে বরিব, এবং [ভাশাদেব] উৎপত্তির ক্রম (অর্থাৎ অকার) বরিব। ৪২ ॥

English.—I shall narrate to you rightly what acts are ordained for what creatures here, and also the mode of their origin. 42.

Kulluka.—यथामिल्यादि। येषां पुनर्यादृशं कर्म इह संसारे पुर्वाचार्यं कर्त्तिं, यथा—‘ओषधः फलपाकान्ता वहपुष्पकलापयाः’ (१), ब्राह्मणादीनाच्च ग्रागाच्ययनादि कर्म, तत्त्वेव ‘वः’ युधाकं वस्त्यामि, जन्मनि (क) क्रमयोगच्च (२) ॥ ४२ ॥

Kulluka Explained:

1. ओषधः फलपाकान्ता: &c —This is from Manu, I. 46. This line is put here not as an illustration of ‘पुर्वाचार्यः कर्त्तिम्’, but of the statement ‘येषां पुनर्यादृशं कर्म’;

2. जन्मनि क्रमयोगं च—The method (क्रम) of origination ; (e.g., such and such creatures are born from भर्गु, such and such creatures from अरुण, and so on).

Notes.

N. B. Medh. explains the first half of the Sloka differently :—‘येषां भूतानां यादृशं कर्म तत् तथैव इह (शास्त्रे) (स्था) कौर्त्तिम्।

(क) जन्मादि—B, Bh, G, M, S, V.

...नामनिहेशादेव कर्मावगतिः ।—तथाहि, यत्क्षणात् भव्यादा यत्क्षः, रहस्या चक्रनात् रक्षासि, इत्यादि । Gov. mentions both the views.

वः—शैषे षष्ठी OR क्रियायोगे ४र्थी, वहुवचनस्, in connection with the verb अभिधास्यामि ।

जन्मनि—विषये उल्ली ।

क्रमयोगस्—क्रमस्य योगः, यद्वा क्रमिष्य योगः, तस्; the attainment of the method, i.e., the method itself.

The above seems to be the view of at least Medh. and Kull. The word, however, has been differently interpreted by some other commentators. Some take the word क्रम to mean 'order [of creation]'—'क्रमेण' ब्राह्मणादिक्रमिष्य योगः इति क्रमयोगः । Nár. combines the two views and explains the compound thus :—जन्मनि क्रमयोग—यद्वा क्रमिष्य यत् जायति. यद्वा च जरायुदिना युक्तं यत् जायते ।

The explanation of the following few Slokas will differ according to the different views. But we have, as usual, followed Kull. Cf. the prose-order of Sl. 47.

पश्वस्य सृगास्त्रैव व्यालास्त्रोभयतोदनः ।

रक्षासि च पिश्चाचास्त्र मनुआस्त्र जरायुजाः ॥ ४३ ॥

Prose.—पश्वः च..... जरायुजाः [मर्वलि] ।

Bengali.—পশু, মৃগ, দন্তপংক্তিসহবিশিষ্ট হিংস্র প্রাণী, বাঙ্গল, পিশাচ ও মনুষ্য জরায়তে জয়ে ॥ ৪৩ ॥

English.—Cattle, deer, ferocious beasts with two rows of teeth, Rákshasas, Pis'áchas and men are born in the womb. 43.

Kulluka —पश्वस्ति । 'जरायः' गर्भावरणे चर्मा तत्र मनुआदयः प्रादर्भवलि, पश्चास्त्रु त्रा जायन्ते (१) । एषामेव (क) जन्मक्रमः प्रायुक्तो विहृतः (२) । दन्तयन्त-समानार्थी दक्षलः प्रकाल्यन्तरमर्मलि, तस्य । प्रथमावहवलि कृपम् 'उभयत इतः' इति (३) ॥ ४३ ॥

(क) All read एषामेव, but the sense requires एषामेवम् ।

Kulluka Explained.

१. जरायु &c.—जरायु is the covering of the foetus. Men and some other animals first take their birth within the जरायु, and thence they come out later on.

२. एषामेवम् &c.—This mode of the birth of these (creatures) already referred to [in the previous Sloka] is here described fully.

३. दलशब्द &c.—There is a distinct word दत् in the sense of दल। The form उभयनोदतः here is in the 1st case plural of that word.

[N. B. The above is the opinion of Medh. and Kull. They are constrained to resort to that course, as the rule 'पदद्वन्नामास्...शस्प्रभृतिषु' will not help them in the present case, because the case-ending used in the word is anterior to 2nd case plural. A more authoritative explanation, however, seems to be that these आदेश are sometimes seen even in affixes anterior to शस्; cf. Mahá-Bháshya—'शस्-प्रभृतिषु इति उच्चते, अ-शस्-प्रभृतिषु अपि इत्यते'। Also see Siddhánta-Kaumudi on the rule 'विभाषा भिज्ञोः'।]

Notes.

जरायुजा —जरायौ जायते इति जरायु—जन + ड। 'सतत्या जनेणैँ'।

उभयनोदतः—Here also, as in Sl. 39, we should take it as an adjective of ब्यालः। For Grammar, see Kull. Expl. 3.

अण्डजाः पच्चिंगाः सर्पी नक्ताः मत्याच्च कच्छपाः (क)।

यानि चैवम्यकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥

Prose.—पच्चिंगाः सर्पीः नक्ताः मत्याः कच्छपाः च अण्डजाः [नवान्ति] ; स्थलजानि औदकानि च यानि च एवम्यकाराणि [तानि च] [अण्डजानि इति] ।

(क) मत्याः सकच्छपाः—A. This is also Jolly's reading

Bengali.—পঙ্কী, সর্প, কুঁজীয়, মৎস্ত, কচ্ছপ, এবং এই জাতীয় হৃলজ ও জলজ অন্য জন্তু আও উৎপন্ন হয় ॥ ৪৪ ॥

English.—Birds, snakes, crocodiles, fishes and tortoises, and all other similar animals living in land or water, are born in eggs. 44.

Kulluka.—अखड़नाः पदिणः इति । अखड़ आदौ सम्बवन्ति (क) ततो जायन्ते इति एवा अन्यक्रमः । नक्षा: कुम्भीराः । अलजालि कङ्कलामादीनि (१) । औदकालि शङ्खादीनि ॥ ४४ ॥

Kulluka Explained.

१. कङ्कलामादीनि—N. B. कङ्कलाम is called काङ्कलाम in Bengali.

Notes.

अखड़ नाः—अखड़ भावन्ते इति अखड—जन + ड ।

नक्षा:—न कङ्कन्ति इति न—क्रम + ड, लिपातलाम् ।

एवम्यकारणिः—एवं प्रकारः यद्या, तानि—बहुव्रीहिः ।

औदकालि—उदकी धर्मानि (i.e. जातानि) इति उदक + अल् ; aquatic ; e.g., conch-shell (शंख), &c.

खेदजं दंशमशकं युका-मच्चिक-मत्कुर्याम् ।

उष्मण्याद्योपजायेत (ख) यज्ञान्यत् किञ्चिद्दोषम् ॥ ४५ ॥

Prose.—दंशमशकं युका-मच्चिक-मत्कुर्याम् खेदजं [मवति] । यत् च इष्मम् अन्यत् किञ्चित् [तत् अपि] उष्मणः उपजायेत ।

Bengali.—দংশ, মশক, যুকা, মচিকা ও মৎকুণ খেদজ। ঈদৃশ অন্ত সকল প্রাণীও [স্বেচ্ছাক] উদ্বা হচ্ছতে (অতএব স্বেচ্ছ হচ্ছতে) উৎপন্ন হয় ॥ ১৫ ॥

English.—Gnats and mosquitoes, lice, flies and bugs spring from hot moisture, and whatever else is of this kind is produced from heat [causing moisture]. 45.

(क) अखड़ आदौ सम्बवति—A, S, Bh.

(ख) उपजायन्ते—All except A. For discussions, see Notes.

Kulluka.—खे दज्जिति । ‘खे दः’—पार्यवद्व्याणां तपेन क्लेदः (१), ततो दंशमशकादि (क) जायते । ‘उभगण॑’ खे दहेतुतापादपि (२) अन्यत दंशमशकादि-मष्टं पुच्चिकापीलिकादि (३) जायते ॥ ४५ ॥

Kulluka Explained.

1. खे द &c.—खे द means vapour or the clammy secretion of earthly things due to heat.

2. उभगण॑ &c.—उभग्न् (उभा—मध्यमैकवचने) means the heat which causes खे द । [So the two, for practical purposes, are the same.]

3. पूर्णका—[पूर्णका is the white ant—‘उडपीका’ इति भाषा].

Notes.

खे दज्जम् दंशमशकम्—This does not deny that they can spring from अस्त्र also.

दंशमशकम् युकामच्चिकमनकुण्णम्—समाहार by the rule ‘चुद्रजन्तवः’ !

उपजायेत् =उपजायते ।

उपजायेत्—All MSS. except A read उपजायने, but we have preferred the former as the plural number in उपजायने does not tally with its nominative here which is in the singular number. Medh. also reads the word in singular, but it is difficult to make out if it is उपजायने or उपजायेत् । It is clear, however, that with the reading उपजायते the metre would become very badly defective. Medh. also proposes the following alternative reading—‘उभग्नेष्वोपजायते ये चान्यं केचिदौद्याः’ ।

उद्दिज्ज्ञाः स्थावराः (ख) सर्वे बौजकाण्डप्ररोहिणः ।

ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६ ॥

Prose.—बौजकाण्डप्ररोहिणः सर्वे स्थावराः उद्दिज्ज्ञाः [भवन्ति] । ओषध्यः फलपाकान्ताः बहुपुष्पफलोपगाः [च भवन्ति] ।

(क) दंशमशकादि:—All except A and Bk.

(ख) उद्दिज्ज्ञालरवः—A. Dr. Bühler's assertion that Medh.,

Bengali. সকল বৃক্ষই ভূ ম ভেদে কারবা উৎপন্ন হয়। তাহারা বীজ হইতে অথবা কাণ্ড হইতে জন্মে। ওধীসমূহ বহু পুষ্প ও ফল ধারণ করে, এবং ফল পৰ্য্য হইলে তাহাদের বিনাশ হয় ॥ ৪৩ ॥

English.—All plants grow from seed or from slips, and shoot out from earth. The औषधि plants bear flowers and fruits in abundance, and perish with the ripening of their fruit. 46.

Kulluka.—उद्भिज्ञा इति । उद्भेदनम् उद्भिज्ञ—मावे क्रिप्, ततो जायने अर्जुनं भूमिष्ठं निजा इति ‘उद्भिज्ञः’ (१) इच्छाः २; ते च विविधाः—किञ्चिद्बोगादिव जायने, कीर्त्तनं काञ्छान्—शाखा एव रोपिता उद्भवता यालि (३) ।

इदानीं यथा यादृशं कर्म तदन्ते—अौषधः इति । ‘अौषधः’ ग्राहियवादयः दलपाकेन्द्र नश्यन्ति, वह्यपुण्यफलशुक्राय भवन्ति । औषधिःव्यादिव “हार्दिकारादक्षिणः” इति डीपा [डीपा] (क) दार्थते ‘अौषधः’ इति रूपम् (४) ॥ ४६ ॥

Kulluka Explained.

1. उद्भेदनम् &c.—[N. B. उद्भिज् (उद—भिद + क्रिप्—कर्त्तरि) is a more common form than उद्भिज्ञ । So Kull. proceeds to derive the form उद्भज्ज which occurs here.] उद—भिद + क्रिप्—मावे (न तु कर्त्तरि)=उद्भिज् = उद्भेदनम् = shooting out, sprouting up, viz., having rent asunder the seed and the earth. [It should be noted, however, that the expression ‘बीजं भूमि च मिच्चा’ will not apply everywhere. Those which grow from slips काञ्छप्रोहिन्) do not rend asunder any seed. So some such word as यथासम्भवम्, &c., should be understood after the said expression ; or the word बीज may be taken here to include a slip also.]

2. इच्छाः—This is not the synonym of उद्भिज्ञ, but of स्यावरा: of the text. उद्भिज्ञाः स्यावराः=उद्भिज्ञाः इच्छाः (=इच्छाः उद्भिज्ञाः भवन्ति) ।

3. केचित् काञ्छान्—शाखा एव रोपितः &c.—Some trees spring

Gov., Kull. and Nand. read तरः ! for स्यावरा: is not supported by the said commentaries. Also see Notes on एतदन्तः in Sl. 50.

(क) All read डीपा which seems to be due to an oversight of Kull. It should be डीप।

from trunks (काण्ड), i. e., branches planted into the ground grow up into trees.

4. ओषधिशब्दादेव &c.—The word ओषधि (with short इ) is derived as आषः (दाः) धीयते अत इति ओष—धा+कि—अधिकरणे। But that would give the form ओषधयः (and not ओषधः) in 1st case plural. So Kull. proceeds to explain the form ओषधः। He says that ओषधः is the 1st case plural form of ओषधी (with long इ). But how is the from ओषधी obtained?

Ans.—By adding डौष् (Kull. erroneously calls it डौप्) to the form ओषधि by the rule 'कृदिकारदक्षिणः' which means—'All इकारात् words formed with a कृदन्त affix other than क्षिण् take डौष् (i.e. ई) after them in feminine gender.'

Notes.

उड्हिज्ञाः—उत—भिद + किद्—भावे = उड्हिद्। उड्हिदः (= उड्हेदनात्) जायन्ते थे ने उड्हिज्ञाः, उड्हिद—जन + ड्।

स्थावराः—The mountains are not intended here. For reasons, cf. S'rīdhara Swāmin on Vishnu-Purāna I. 5. 7—'पञ्चतानां पञ्चच्छेद-निमित्तकम् आगन्तुकं स्थावरत्वम् । न स्थावरिकम्, इति नाइत अनुप्रवेशः।' Originally the mountains had wings and were not immobile. Therefore the word स्थावर here does not include the mountains.

आषधः—आष—धा + कि—अधिकरणे = आषधिः। आषधि + डौष् by the गणनात् 'कृदिकारदक्षिणः।' ततः प्रथमाधा बहुवचने हृपम्।

फलाकान्ता—फलानां पाकः फलापाकः, फलापाकेन फलापाके वा अतः येषाम् इति व्यक्तिकरणो बहुवीहिः। अथवा—फलापाक एव अतः येषाम् इति ममानाधिकरणो बहुवीहिः।

प्रेषिणः—प्र—रह + णिनि—प्रथमाधा बहुवचने।

बहुपुष्पफलोपगः—पुष्पाणि च फलाणि च पुष्पफलाणि (पुष्पफले वा, समाहार being optional by the rule 'जातिरप्राणानास्')। बहनि पुष्पफलाणि बहुपुष्पफलाणि; तानि उपगच्छति इति बहुपुष्पफल—उप—गम + ड्।

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः।

पुष्पणः फलिनश्चैव, वृक्षास्तुभयतः स्मृताः॥ ४७॥

Prose.—ये वनस्पतयः स्माताः ते अपुष्याः फलवन्तः भवन्ति । [अर्थे त] पुष्यिणः फलिनश्च एव । [पर्वे] वचाः तु उभयनः (==उभयथा) चूताः ।

See the N. B. under Kull. Expl. 1.

Bengali.—বনস্পতিহইতে পুষ্প বাসিরকে কল জন্মে, অপর শ্রেণী হইতে পুষ্প হইয়া পরে ফল জন্মে। এইরূপে দৃক্ষ দুই প্রকার ॥ ৪১ ॥

English.—Vanaspatis bear no flowers, but have fruits direct. The rest have fruits from flowers. So, वृक्षः are of two classes. 47.

Kulluka.—अपुष्या इति नाम्य श्लोकस्य अभिधानकीथवतं संज्ञासंज्ञ-सञ्चयपरत्वम् (क) अप्रकृतत्वात्, किन्तु 'क्रमयोगच्च जन्मनि' इति प्रकृतं, तदर्थमिदं सुन्धाते (१) । ये वनस्पतयस्तु पुष्पस्तन्त्रैव (२) फलजन्मः; इतरेषां (ख) तु पुष्याणि जायन्ते, तेषां फलानीति । एवं वृक्षाः उभयकृपाः । प्रथमान्तात्त्वस्ति ॥ ४३ ॥

Kulluka Explained.

1. नाम्य श्लोकस्य &c.—[N. B. The first line of this Sloka reads like a lexicon which deals with the relations of words (संज्ञा) and their meanings or definitions (संज्ञा, e. g., वनस्पति &c.). It should be noted, however, that, to do that is *not the business* (अप्रकृत) of this work. Then why do we have it here? In reply to the above Kull. says—] This Sloka does not purport to deal with the relation of words and their meanings, as that is not its business, but it is put here in compliance with the promise 'क्रमयोगं च जन्मनि &c.' already made [in Sl. 42].

[The sense is this—The Sloka here has not much to do with the technical terms like वनस्पति, &c., but seeks merely to explain the different *methods* in which fruits and flowers grow.

N. B. On the above grounds, Medh. proposes to invert the order of the words यत् and तत् । Thus, instead of saying ये अपुष्याः फलवन्तः, ते वनस्पतयः, he says ये वनस्पतयः, ते अपुष्याः फलवन्तः । It is curious to note that Kull. also does the same, but his brevity mars the force of his point.]

(क) संज्ञासंज्ञिसञ्चयपरत्वम्—All except V.

(ख) इतरेषाः—All except A.

Notes.

N. B. Gov., Nár. and Gangádhara explain the Sloka thus—Those that are अप्याः: फलवन्तः are called वनस्पतः, and those that are *both* पुष्पिणः and फलिनः are called हृचः। They explain उभयतः as ‘with *both* of these.’ Medh. also, barring his inversion of the order of the words यत् and तत्, explains it in the same way, but he extracts something more from the word उभयतः। We quote his words below:—

विना पुष्पेण फलं जायते येषां त वनस्पतयः कथ्यते, न हृचाः पुष्पणः
फलिनश्च हृचाः, उभययोगात् कीर्त्तयोरुपि हृचा उच्यते हृचाश्च
वनस्पतयोरुपि।

For Kull.'s view, see Notes on उभयतः।

वनस्पतयः—वन+पति with the augment सुट् by the rule ‘वनहयोः पतिचन्द्रयोः’।

पुष्पिणः फलिनैव—येषां हृचाणाम् आदौ पुष्पाणि जायते, तेभ्यः च फलानि नै हृचाणां हितैषः प्रकारः। N. B. This second class of हृचः is called वानस्पतः। Cf. Amara, ‘वानस्पतः फलैः पुष्पैः तैरपुष्पाद वनस्पतिः’।

उभयतः—Of two classes, viz., (i) वनस्पति, and (ii) पुष्पिणः फलिनः (technically called वानस्पतः). The commentators referred to above would take it to mean that हृचः are those which are *both* पुष्पिणः and फलिनः। But Kull. seems to explain it as एवं (अज्ञेन प्रकारेण) हृचाः उभयविधाः भवन्ति। अप्याः फलवन्तः इति एका विधा; पुष्पिणः फलिनश्च इति अन्या विधाः। This explanation, though elliptical, seems to be more natural.

गुच्छगुल्मन्तु विविधं तथैव दृणजातयः।

बौजकाण्डकहास्ये व प्रताना वस्त्रां एव च ॥ ४८ ॥

Prose.—विविधं गुच्छगुल्मं तु तथैव (=विविधः) दृणजातयः प्रताना वस्त्राः एव च बौजकाण्डकहास्ये एव [भवन्ति]।

Bengali.—विविध गुच्छ, गुच्छ ओ कृष्णाति एवঁ অতোন (শর্ণীঁ শৃঙ্খলগুচ্ছ অন্তাবু অভূতি নতো) ও বক্ষী ইদানী দীক্ষ হইতে অথবা কাষ হইতে উৎপন্ন হয় ॥ ৪৮ ॥

English.—Various plants—with (one single) stem and many stems, grasses (of different kinds), creepers with tendrils and those without tendrils spring from seed or from slips. 48.

Kulluka.—गुच्छगुच्छाक्षतिः। मूलत एव यव लतासमूहो भवति, न च प्रकाराद्विंशि, ते 'गुच्छः'—मङ्गिकादयः: (१) 'गुच्छः' एकमूलाः सङ्घातजाताः (क) शरेच्चप्रभृतयः (२), 'लण्ठातयः' उल्पादाः (३), 'प्रतानाः' तन्त्रयकाः—चपुषालाबुधभृतयः (४), 'वङ्गः' गडुच्छादयः—या भूमेवृच्छमारीइन्द्रिः (५), एतान्यपि वौजाखाडुखहाणि—'नपुंसकम् अनपुंसकैन एकवच्च अस्य अन्यतरस्याम्' इति नपुंसकत्वम् (६) ॥ ४८ ॥

Kulluka Explained.

1. मूलतः एव &c.—Plants from the very root (मूलतः एव) of which creepers grow, i.e., which have not many trunks but a single one, are called गुच्छ ; e.g., मङ्गिका (Jasmine), &c.

2. गुच्छः &c.—गुच्छs are those which have one root each, but grow in numbers, e.g., शर (reed), इच्छ (sugar-cane), &c.

3. लण्ठातयः &c.—उल्पप ('दलुखः' इति भाषा), &c., are called लण्ठ ।

4. प्रतानाः &c.—प्रतानाः are those that have fibres, e.g., वपुष (cucumber, &c.), चलाबुध (gourd, &c.) and the like.

5. वङ्गः &c.—वङ्गाद्विंशि are those that climb upon a tree from the ground, e.g., गुडुची, &c.

6. वौजाखाडुखहाणि &c.—[This is an adjective qualifying गुच्छ-गुच्छ (neuter), लण्ठातयः (fem.) प्रतानाः (mas.) and वङ्गः (fem.). So different adjectives with different genders are to be used here so that each of the nouns may be qualified. But in forming a compound out of those different adjectives the neuter gender only shall prevail, and the other genders disappear, by the rule 'नपुंसकम् &c.' which means—[When नपुंसक and

(क) संहतजाताः—S ; संहतिजाताः—A.

अनपुंसक words are compounded the पुंसक only remains, and the other genders are elided, and the compound is optionally used in singular number.

Notes.

गुच्छतुक्षम्— गुच्छाय गुच्छाय इति गुच्छगुच्छम्, गुच्छलक्ष्मा: वा । समाहार is optional by the rule ‘विभाषा इच्छस्य &c.’

बीजकाश्च—काश्च च काश्च च बीजकाश्च, तामां रीहनि इति ।
बीजकाश्च—काश्च + च—कर्त्त्रि । The compound may be optionally used in singular number.

तमसा बहुकृपेण वेष्टिताः कर्महेतुना ।

अन्तःसंज्ञा भवन्त्येति सुखदुःखसमन्विताः ॥ ४८ ॥

Prose.—एते (=हचादयः) कर्महेतुना (कर्महेतुकेन) बहुकृपेण तमसा वेष्टिताः अन्तःसंज्ञाः [अतएव] सुखदुःखसमन्विताः भवन्ति

Bengali.—এই দৃক্ষলতাদি [পূর্বজন্মাঞ্জিল] অধর্মজনিত বচপকার (অর্থাৎ বহুবিধ দ্রুঞ্জনক) তমোগুণ দ্বারা আচ্ছাদন কৈবল্যের অস্ত্রে সংজ্ঞা অর্থাৎ চৈতন্য আছে, [এইহেতু] ইহারা মুখদ্রুংখরোধও করিতে পারে ॥ ৪৯ ॥

English.—These (plants) which are enveloped by multiform Darkness or Tamas, the result of their deeds done [in some former life or lives] have an internal consciousness ; and are endowed with feelings of pleasure and pain. 49.

Kulluka.—तमसेति । ‘एते’ हचादयः तमोगुणेन विचिददुःखफलेन अधर्म-कर्महेतुकेन व्याप्ताः अन्तस्त्वां भवन्ति (१) । यद्यपि मन्त्रं च अन्तः एव (क) चितयन्ते, तथापि बहिर्बायापादादिकार्थविरहात् तथा अपदिग्न्यलो (२) । तिग्रुषारब्लेडपि चैर्या तमोगुणवाहुत्यात् तथा अपदेशः (३) ; अतएव सुखदुःखसमन्विताः (४), सख्त्यापि भावात् (ख) कदाचित् सुखलीशोऽपि जलधर-जनित-जलसम्पर्कात् एवा (ग) जायते (५) ॥ ४८ ॥

(क) अन्तरि for अन्तरेव—A.

(ख) मनसीऽपि भावात्—S. सख्त्याविर्भावात्—P.

(ग) सम्पर्कादीरेण would be wider and therefore better than

Kulluka Explained.

१. एते वृचादद्यः &c.—The trees, &c., being surrounded, i.e., overcome by multiform तमस् which is the result of their own impious acts (अधर्मकर्मचेतुकेन) and which brings on multiform misery (विच्छिदुखफलेन) are inwardly conscious.

N. B. Strictly speaking, सोऽह and not दुःख is the result of तमस् ; but सोऽह is no doubt a sort of दुःख . Thus Kull.'s विच्छिदुखफलेन is justified.

२. यद्यपि सर्वं एव &c.—Although 'conscious' always means *inwardly* conscious, yet these are here specially called (अपदिश्यन्ते) चन्द्रसेच or inwardly conscious (and not outwardly) as they are devoid of the power of external demonstrations (कर्हर्वापार) .

३. त्रिगुणारब्धलेपि &c.—Although everything is made up of all the three Gunas, viz., सच्च, रजस् and तमस्, and therefore the plants also have in them those three Gunas, yet they are said to be surrounded by तमस् only, as that गुण is present in them in a pre-eminent degree.

४. अतएव सुखदुःख &c.—And hence it is (i.e., because the presence of the other two Gunas is not denied) that they are said to be सुखदुःखसमन्वित।

N. B. Sattwa causes pleasure, Rajas pain, and Tamas nescience. The plants have Tamas in super-abundance and contains only a bit of Sattwa and Rajas in them. It is for this reason that they are outwardly unconscious ; but, as a matter of fact, they also feel pleasure and pain when there are occasions for them.

५. सच्चस्यापि भावात् &c.—Owing to their possessing the सच्चगुण also they sometimes feel a bit of pleasure, e.g., on their being sprinkled with water dropping from the clouds.

सम्पर्कादिष्टाम्, but that reading is not supported by any of the versions.'

Notes.

बहुपैष्ठ—बहुनि कृपाणि यस्य तत् बहुपैष्ठ, तेन ; adj. of तत्त्वा। It means ‘multiform’. Kull. explains it as ‘the cause of multiform misery’.

कर्मचेतुना—कर्म एव चेतुः यस्य तत्, तेन—बहुवीहिः, not a तत्पुरुषः। The form कर्मचेतुनैऽन (with the alternative क) would have removed the ambiguity of the Samásā.

अनःसंज्ञा:—अनः संज्ञा धैर्या ते बहुवीहिः।

The Sloka speaks in unmistakable language that the plants do feel pleasure and pain.

N. B. It is no rare idea in Hindu philosophy which abounds in countless texts to this effect. In fact, this conception permeates all the branches of the Hindu Sāstra. It is, however, a genuine pleasure to find that it was reserved for a Bengali genius to demonstrate the above theory to the scientists of the present day, and that it is at last going to be accepted by them, though so late. Let us also predict here that the civilised world will ere long accept and corroborate the *whole* truth about if by demonstrating that the plants have not only their चेतना, but as a *necessary* condition, their इन्द्रियाः as well. Cf. शुति—‘पौयानामक्षिष्ठति’; &c. ; also cf. शुति—‘तत्त्वात् पश्वन्ति पादपाः’ ; ‘अनःभ्यर्गं विशिष्याः’ ; &c. &c.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः।

वारित्स्मिन् भूतसंसारे नित्यं सततयायिनि ॥ ५० ॥

Prose.—नित्यं धोरि सततयायिनि अस्मिन् भूतसंसारे ब्रह्माद्याः एतदन्तः तु गतयः [मया] समुदाहृताः।

Bengali.—বিভাগীয়ের ও চির-বিলখর এই ভূতসংসারে, অর্থাৎ আজ্ঞার অন্তরণ দিবষে, বৃক্ষ ইত্যে স্থাবর পর্যাস্ত গতি অর্থাৎ উৎপন্নি কথিত হইল ॥ ৫০ ॥

English.—The [various] forms of existence, commencing with Brahmá and ending with these (plants) in this always

terrible and ever-changing transmigration of beings have been narrated. ५०.

Kulluka.—एतदन्ना इति । स्थावरपर्यन्ता ब्रह्मोपक्रमाः (१) 'गतयः' उत्-
पत्तयः जयिताः, 'भूतानां' चेवज्ञानां (२) 'संसारे' जन्ममरणप्रवन्धे (३) "दुःखबहुत-
तथा" भीषणे, सदा विनश्यते ॥ ५० ॥

Kulluka Explained.

1. स्थावरपर्यन्ताः ब्रह्मोपक्रमाः—Beginning with ब्रह्मा and ending with the plants. N. B. उपक्रम=beginning ; पर्यन्त=end.

N. B. All the commentators paraphrase the word एतदन्नाः as स्थावरपर्यन्ताः। This shows that स्थावराः and not तरवः is the reading adopted by them in Sl. 46. The reading 'स्थावरं च पृथग्विवधम्' adopted by all in Sl. ४० (of which Sl. 46 is only the anticipated discussion) also supports this view. See foot-note to Sl. 46.

2. भूतानां चेवज्ञानानाम्—Of the Bhūtas or Beings, i.e., of the Souls. N. B. ज्ञेव means ज्ञानी, and ज्ञेवज्ञ means those who are acquainted with (i.e., are endowed with) ज्ञानीरः ; i.e., Souls.

3. जन्ममरणप्रवन्धे—On the subject of transmigration.

Notes.

एतदन्नाः—एते (=स्थावराः) अन्नाः यासां ताः—वहत्रीहिः ; adj. of गतयः। Ending with the plants.

ब्रह्माद्याः—ब्रह्मा आद्य यासां ताः—वहत्रीहिः ; adj. of गतयः। Beginning with ब्रह्मा।

भूतसंसारे—भूतानां (जीवाभ्यां) संसारः (संसरणं, जन्ममरणादिकम्), तत्त्विन् । इतत्पुरुषः ।

सततयायिनि—सततं यातु शीलम् च स्य इयं सततयायौ, तत्त्विन् ; adj. of भूतसंसारे । सततयायिनि = सदा विनश्यते—ever-perishing.

गतयः—उत्पत्तयः ; births.—Kull. Medh. explains it more fully—'क्रतकर्मफलोपभोगार्थम् आवानः तच्छ्रुतोरसम्बन्धो गतिः उच्चते'—The union of the Soul with a particular body to reap the consequences of acts done is called मति ।

निवं धोरः—*Always* terrible [because even the highest forms of creation, e.g., gods, &c., are also liable to births and re-births, according to their actions]. ‘द्विदिग्निषु अपि सुचिरं स्त्रिला
मर्त्यम् इति निवं धोरः’।—Medh.

N. B. Náráyana notices a variant—‘निले’, and explains it as ‘अविच्छिन्नप्रवाहि’ meaning that although the मृतसंसार is ever-changing, yet its cycle is *eternal*.

एवं सर्वं स सृष्टे दं मात्माचिन्त्यपराक्रमः ।

आत्मन्यन्तहं भूयः कालं कालेन पौड्यन् ॥ ५१ ॥

Prose.—अचिन्त्यपराक्रमः सः एवम् इदं सर्वं मा च सृष्टा भूयः कालं
(= स्त्रिकालं) कालेन (= प्रलयकालेन) पौड्यन् आत्मनि अनर्देष ।

Bengali.—অচিন্ত্যপরাক্রম সেই প্রজাপতি এইরূপে সমস্ত জগৎ এবং আবাকে
হষ্ট করিয়া পুনর্বার অলঘটকাল দ্বারা হষ্টিকালের বিরশপূর্বক থকীয় আবায় অন্তিম
হষ্টিলেন ॥ ৫১ ॥

English.—He, of inconceivable power, having thus created all this and me, again vanished in himself, putting an end to the period [of creation] by the period [of dissolution]. 51.

Kulluka.—इत्य सर्वमभिधाय (१) प्रलयदशाम (क) आह—एवं सर्वमिति ।
'एवम्' उक्तप्रकारिण इदं सर्वं स्थावरजड्डमं जगत् सृष्टा 'सः' प्रजापतिः (२) अचिन्त्य-
गतिः (३) "आत्मनि शरीरत्यागद्यम्" अलधीनं (४) कलतवान् । स्त्रिकालं प्रलयकालेन
नाग्नयन् (५) [मृथः] (ख)—प्रथिना कर्मवशेन पुनःपुनः सर्वप्रलयान् करोतीत्यर्थः
(६) ॥ ५१ ॥

Kulluka Explained.

1. सर्वम् अभिधाय—After having narrated the (process of) creation.

2. सः प्रजापतिः—सः refers to प्रजापति which here means the creator i.e. ब्रह्म— not the technical प्रजापतिस mentioned in Sl. 35.

(क) प्रलयदशाम—Bh, Bg, J, S.

(ख) This word (मृथः) of the Text seems to have been dropped from Kulluka.

३ अचिन्त्यशक्तिः—'Of unthinkable power'—a paraphrase of अचिन्त्यपराक्रमः ।

४. शरीरत्वागक्षयम् अन्तर्धानम्—अन्तर्धान means 'the giving up of the body'.

५. दृष्टिकालं &c.—[Kull. explains कालं by दृष्टिकालं, and कालेण by प्रक्षयकालेण । The meaning is—] upsetting the period [of evolution] by a period [of dissolution]. [This amounts to saying that the *evolution was destroyed* and the *dissolution prevailed*].

६. भूगिनां &c.—The author purports to say that Brahmā evolves and dissolves everything again and again according to its own acts. [It should be borne in mind that the cycle of creation and dissolution is eternal.]

Notes.

सः—Refers to ब्रह्मा। The commentator Nandana is inclined to take it to refer to ब्रह्म and not to ब्रह्मा। We quote from him below :—

एवं नावत् सहदादिहिरण्यगर्भपर्यन्तायाः सुष्टुप्संगवत्कार्त्तिवम्, चराचरस्तुप्संगर्भसंकर्त्तुलम् च उत्तमम् । इदानीं हिरण्यगर्भसन्नादायः चराचरस्तुप्संगविनिमित्तमावसीक, न साचात् स्थारः, साचात् स्थात् तु स भगवान् नाइवः, तत्र न कस्यचिद् दर्शयति इत्याह—एवमिति । 'अचिन्त्यपराक्रमः' अप्रमेयशक्तिः । सः इति परन्प्रकृतस्य भगवतः परामर्थः, न तु तत्स्तुप्संग हिरण्यगर्भस्य, अचिन्त्यपराक्रमविशेषेण । 'योऽसाववीन्दियथात्तः स्त्रीऽव्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः' इत्यचिन्त्यशब्देन भगवत् एव प्रत्यभिज्ञाय सनातनात् ।

Comment. It matters little whom we would recognise to be the author of creation. Even those, who would recognise ब्रह्मा to be the author, would never deny that ब्रह्म borrows his power from ब्रह्म the fountain-spring of everything.

मां च सृष्टा—Not directly, but through विराज ।

अचिन्त्यपराक्रमः—अचिन्त्यः पराक्रमः यस्य सः—वृद्ध्राहिः ; adj. of स ।

भूयः—Again and again. It is to be remembered that the *cycl*. of creation and destruction is *eternal*.

यदा स देवो जागर्ति तदेवं चेष्टते जगत् ।

यदा खपिति शान्तात्मा तदा सर्वे निमोलति ॥ ५२ ॥

Prose.—यदा सः देवः जागर्ति तदा इदं जगत् चेष्टते । यदा [सः] शान्तात्मा [सन्] खपिति तदा सर्वे [जगत्] निमोलति ।

Bengali.—বখন নেই জৈব জাগৰ্ত হন (অর্থাৎ শৃষ্টিশতি করিতে ইচ্ছুক হন), তখন এই অগ্ৰে পঞ্চাশুল (অর্থাৎ কাৰ্যানীত) হয়। বখন তিনি জাগৰ বিনাউ কৰিতে অভিভাবো হইয়া নিলিত হন, তখন সমস্ত অগ্ৰ বিলৌপ্ত হইয়া যাব ॥ ৫২ ॥

English.—When that divine Being wakes, then this world stirs ; when he with a quiet soul sleeps, then all this sleeps (i.e. disappears). 52.

Kulluka.—अव इतुमाह—यदेवतः । यदा स प्रकापातः ‘जागर्ति’ नृष्टिस्थितो (१) इच्छति तदेवं जगत् चासपश्चासाहारादवेष्टा (२) लभते । यदा ‘खपिति’ निष्ठोच्छः (३) भवति, ‘शान्तात्मा’ उपसंहृतमनः [उपसंहृतमनः ?] (४) तदेवं जगत् प्रस्त॑यते ॥ ५२ ॥

Kulluka Explained.

१. चृष्टिस्थितो—2nd case, dual ; creation and preservation
२. चेष्टा—Physical activity.
३. ‘खपिति’ निष्ठोচ्छः; भवति—He ‘sleeps’ means that his desire [for creation] ceases.
४. शान्तात्मा उपसंहृतमनः—शान्तात्मा, i.e., ‘one with a calm mind’ means—‘the activity of whose mind has been withdrawn’.

N. B. In all the MSS. of Kull. the word शान्तात्मा is paraphrased as उपसंहृतमनः which does not give any good sense. Govinda-rāja renders the word as उपसंहृतच्चापारमनः of which the word च्चापार is not very necessary. It seems that Kull. borrows that word from Gov. after having expunged the unnecessary part, viz., च्चापार, and we owe it to some bungling copyist that the word has been changed

as at present. उपसंहार might mean the destruction (of the world) but that that sense is not intended by Kull. is clear from his paraphrase of the word स्वस्ये in the next Sloka—
(स्वस्ये उपसंहारदैहमनोव्यापारे) .

Notes.

आगति—जागृ+लट्—ति । लुड्—अजागृ । लिट्—जागरात्मकार, जाग-
रात्मभव, जागरात्मास, जागायार । लुड्—अजागरीत । शट्—जायत ।
स्वपति—त्रप्+लट्—ति । लिट्—मुख्याप । लुड्—अस्वपत, अस्वपीत,
लुड्—अस्वाप्नीत् ।

तस्मिन् स्वपति तु स्वस्ये कर्मात्मानः शरीरिणः ।

स्वकर्मात्म्यो निवर्त्तन्ते मनस्य ग्लानिस्तुच्छति ॥ ५३ ॥

Prose.—तस्मिन् तु स्वस्ये स्वपति [सति] कर्मात्मानः शरीरिणः
(=जीवात्मानः) स्वकर्मात्म्यः निवर्त्तन्ते, मनः च ग्लानिम् च्छति ।

Bengali.—প্রাপতি [শারীরিক ও মানসিক ব্যাপার উপসংহত করিয়া]
মুশ্বভাবে বিদ্রিত হইলে, কর্মবশে লক্ষণাত্মক জীবাত্ম-সম্ভূত স্বকর্ম হইতে নিবৃত্ত হয়, মনও
গ্লানি-আপু হয় ॥ ৫৩ ॥

English.—When he sleeps within himself [after having ceased from all physical and mental activities], all beings, who are endued with bodies according to their acts, cease from their own acts, and the mind also becomes inert. 53.

Kullukā.—उर्वोत्तमेव स्पष्टयति—तस्मिन् स्वपतोति । तस्मिन् प्रजापतौ
निरूपिते क्षेत्रे (क) उपसंहारदैहमनोव्यापारे (1) कर्मात्मभविताः (2) दीवज्ञाः (3).
'स्वकर्मात्म्यः' द्वितीयहयादिभ्यः (4) निवर्त्तन्ते ; मनस्य "सर्वेन्द्रियसंहितं" इच्छिति (5)
भवति ॥ ५३ ॥

(क) मुख्ये—B, M, G, V. (V reads मुख्ये for स्वस्ये in the Text
also, but this will spoil the metre).

Kulluka Explained.

१. स्वस्ये &c.—स्वस्ये (lit. 'when he is in *himself*') means 'when the activities of his body and mind have been withdrawn [by himself].

२. कर्मलब्धेहाः—A paraphrase of कर्मात्मानः। It means that the Souls are endowed with bodies according to their *actions*.

३. चेतजाः—Lit. those acquainted with i.e. endowed with body (चेत्र) ; i.e., Souls.

४. स्वकर्मयः—From their own acts, viz., taking a new body i.e. birth, &c.

५. मनः सर्वनिद्र्यसहितं &c.—The mind with the other sense-organs ceases to have any activity. [The mind is the impeller of all other organs. सर्वनिद्र्यसहितं is not in the Text, it is supplied by Kull.].

Notes.

कर्मात्मानः—कर्मात्मदेहाः—Kull. ; कर्मचिक्षशरीराः—Gov. So, they seem to be inclined to analyse the compound thus :—कर्मचिः (पूर्वज्ञते) आत्मा (शरीरं) विषां, ते—चाधिकरणी बहुत्रीहि ; But Medh. renders it as कर्मप्रवानः। So, his analysis would be—कर्म आत्मा (प्रधानं) विषां, ते—ममानाधिकरणी बहुत्रीहि ; For the meaning, see Kull. Expl. 2.

गरीरिणः—शरीर + इनि, १२० बहुवचने। Those who are endowed with *bodies* ; i.e., Souls.

स्वकर्मयः—स्वेषां कर्माणि (शरीरशहगादीनि), तेभ्यः।

निरानिः—न्ति + नि (जीणातिकः) ; निरतसाहः ; inertness.

कर्त्तव्यति—कर्त् + त्वद्—ति। कर्त्तव्यति = गत्तव्यति = प्राप्तिः।

युगपत् तु प्रख्यौयन्ते यदा तस्मिन् महात्मनि ।

नदाऽयं सर्वभूतात्मा सुखं स्वपिति निष्ठुतः ॥ ५४ ॥

Prose.—यदा तु तस्मिन् नदात्मनि [सर्वभूतात्मि] युगपत् प्रख्यौयन्ते यदा अयं सर्वभूतात्मा निष्ठुतः [सन्] सुखं स्वपिति ।

N. B. Medh. observes that the order of the words यदा and

तद् in this Sloka should be inverted. Otherwise this passage will not tally with the preceding Sloka. So the proper अन्वय should be—

यदा तु अयं सर्वभूतात्मा निर्वृतः [सत्] सुखे खपिति, तदा [सर्वभूतात्मा] युगपत् तदिक्षिण् महात्मलि प्रकौश्यते ।

Bengali.—সখন সবগুলি ভূত সেই মহান् আত্মার যুগপৎ প্রণোন হৈ, তখন সর্বভূতের আত্মা অর্থাৎ পরমাত্মা অশাস্ত্রভাবে শুধে প্রশংসের স্থায় অবস্থান কৰেন ॥ ৫৪ ॥

English.—When all are simultaneously absorbed in that great Soul, then this soul of all beings rests happily in perfect repose. 54.

Kulluka.—इदानो महाप्रलयमाह—युगपत्त्वितः । एकचित्तेव काले यदा तदिक्षिण् परमात्मलि “सर्वभूतात्मा” प्रलयं यात्ति, तदा अहं सर्वभूतात्माम् आत्मा ‘निर्वृतः’ निर्वृत-ज्ञायत्त-खपित्यापार, सुखे खपिति—तुष्टत इव भवति (१) । यद्यपि निर्वृतात्मानन्दवस्थै परमात्मलि न सञ्चापः, तथापि श्रीवधन्मोद्यमुपच्छयते (२) ॥ ५४ ॥

Kulluka Explained.

1. खपिति—पद्मस इव भवति—खपिति [does not mean ‘sleeps’, but it] means ‘rests as if in sleep’, i.e., rests in perfect repose.

2. अथवा &c.—Although ‘sleep’ is not consistent with the nature of परमात्मा who is nothing but eternal consciousness and joy, yet the virtue of the individual soul is here attributed to him.

Notes.

सर्वभूतात्मा—सर्वभूतात्माम् आत्मा—दृतत्पुरुषः ।

सुखम्—Adverb modifying खपिति ।

निर्वृतः—निर्द—इ+क्त = यात्तः—contented. The word should be carefully distinguished from निर्वृत् which means ‘accomplished’, and from निर्हत् which means ‘ceased or withdrawn’.

तमोऽयन्तु समाश्चित्वं चिरं तिष्ठति सेन्द्रियः ।
न च स्वं कुरुते कर्म्म तदीत्कामति सूचितः ॥ ५५ ॥

Prose.—तदा अयं [जीवात्मा] तु तमः (आज्ञानं) समाश्चित्वं सेन्द्रियः [सन्] चिरं तिष्ठति, स्वं कर्म्म च नं कुरुते, सूचितः [च] उत्कामति ।

Bengali.—তখন জীবাত্মা জ্ঞাননিবৃত্তি অর্থাৎ জ্ঞানাভাব পাপ ইঁড়া ইলিঙ্গাদিত্ব সহিত দৌর্বকল অবস্থান করে, শীত্র কর্ম্ম (অর্থাৎ শাস্ত্রশাস্ত্রাদিত্ব) নিষ্পাদন করে না, এবং দেহ ইঁড়ে উৎকামতি অর্থাৎ দেহতাগ করে ॥ ৫৫ ॥

English.—Then the individual soul having fallen into nescience (i.e. cessation of knowledge) long remains with its organs, does not perform its own functions and departs from its corporeal frame. 55.

Kulluka.—इदानौं प्रलयप्रसङ्गेन जीवस्य उत्क्रसणमपि शोकदद्यगाह (१)—
तमोऽयन्ति । ‘अयं’ जीवः ‘तमः’ ज्ञाननिवृत्तिं (२) प्राप्य बहुवालमिन्द्रियादि-
सहितः (क) तिष्ठति; न च आत्मायं कर्म्म शास्त्र-पश्चासादिकं (३) करोति; ‘सूचितः’
पूर्वदे इति ‘उत्कामति’ अन्यथ गच्छति (४) । लिङ्गशरीरावच्छन्नस्य जीवस्य उद्धमात्
तद्वासनस्युपपद्यने (५) । तथाचोक्ते उद्धारण्यके [४१४२]—‘तस्मत्कामनं
प्राणोऽनूत्कामति, प्राणमनूत्कामनं’ सर्वे प्राणा अनूत्कामति (६) । प्राणा—
इन्द्रियाणि (७) ॥ ५५ ॥

Kulluka Explained.

1. इदानौं &c.—Here in connection with Pralaya the author speaks of the exit of the individual soul in these two Slokas.

2. तमः &c.—तमस् means ‘cessation of knowledge,’ i. e., unconsciousness or nescience.

3. आत्मायं कर्म्म &c.—Its own (आत्मोय) acts, viz., breathing in, breathing out, &c.

4. तदा &c.—At that time (i. e. during the प्रलय) it goes out of the body. परसाक्षणि जीवने इत्यर्थः ।

5. लिङ्गशरीरावच्छन्नस्य &c.—The individual soul encased in

the astral body goes out. So also the इन्द्रियः, &c., (of which the astral body is made up) may be said, with propriety, to go out.

6. तम उत्क्रामनम् &c.—The vital air follows the departing soul. The प्राणः (i.e. इन्द्रियः) follow the departing vital air.

7. प्राणः इन्द्रियाणि—[In the above quotation] the word प्राणः means the sense-organs.

Notes.

सदा अर्थ (जीवाज्ञा) तमः सत्ताश्रित्य तिष्ठति—During the period between a प्रलय and a new creation, the individual soul remains unconscious, as it then possesses no सूक्ष्मदेह which is a medium essential for feeling pleasure and pain.

तदा—This तदा is probably to be taken with the यदा in SI. 54, and *not* with one to be understood in the present Sloka. Thus—यदा सर्वभूताचि युगपत् तस्मिन् प्रख्यन्ते, तदा अर्य (जीवात्मा) तमः समाधिष्ठ तिष्ठति, खं कर्म न कुरुते ; दूर्जितव उत्क्रामति । Gov., however, seems to read तमो यदा समाधिष्ठ &c.

मूर्चितः—मूर्चि + तस्, पञ्चम्याः।

यदायुमाविको भूत्वा बीजं स्थास् (क) चरिष्णु च ।

समाविशनि संस्कृतस्तदा भूत्ति' विमुच्यते ॥ ५६ ॥

Prose.—यदा अणुमार्गिकः भूत्वा स्थानु चरिष्य च वौञ्चं समादिश्यति, तदा संस्कृष्टः (= पुर्वोक्तैन् युक्तः) सन् सत्त्वे विसुच्यति (=गरज्जति) ।

Substance.—प्रख्यानन्तरे जीवात्मा इन्द्रियादिसहितः चिंतिष्ठति । ततः स्वीयप्राकृतकार्यानुसारेण हृतादिस्थावरयोनौ भनुयादिजडमयीनौ वा जायसनाः शब्दीरं परिगृह्णति ।

Bengali.—যখন জীবাঙ্গা [পুর্ণাটক বা লিঙ্গশরীর নামক] হৃদ্দার অংশে প্রাপ্ত হইয়া হৃদ্দার বা জন্ম বৌজে অবৃষ্ট হয়, তখন সেই জীবাঙ্গা পুর্ণাটক অর্থাৎ প্রণাদির সহিত মিলিত হইয়া মৃত্তি (অর্থাৎ শুল শরীর) গ্রহণ করে ॥ ৫৬ ॥

English.—When having become elemental, i. e., encased in the astral body (composed of the eight constituents), it

enters into mobile i.e. animal) or immobile (i.e., vegetable) seed, it assumes a [gross] body. 56.

Kulluka.—कदा देहात्मरं गट्ठातीत्यत आह (१)—यदाशुमातिकः इत्यादि ।
अश्वो मावः पुर्येष्टकहपा यत्त सः अशुमातिकः (२) । पुर्येष्टकश्चेन सतादौन्य-
द्याबुच्यते (३) । तदक्तं सनन्देन—‘भूतेन्द्रियमनोबुद्धिवासनकर्म्मवायवः । अविद्या
चाष्टकं प्रोक्तं पुर्येष्टस्थिरस्तमैः’ (४) ॥ ब्रह्मपुराणेऽप्युक्तं—‘पुर्येष्टकेन लिङ्गेन प्राणादेन
स युच्यते । तेन बङ्गस्त्रै बन्धो भीचो सुकलस्तेन तु’ (५) ॥ यदा अशुमातिको
‘भूता’ सम्पद्य, स्थान् (क) —हृचादिहेतुभूतं (६), चरिष्णु—मानुषादिकारणं (७),
बोजम् ‘आविश्यति’ अवितिर्णति तदा ‘संसदः’ पुर्येष्टकयुक्तो ‘सूक्ते’ खूलदेहात्मरं—
कर्म्मानुरूपं, ‘विसुच्यति’ गट्ठाति ॥ ५६ ॥

Kulluka Explained.

1. कदा &c.—(In reply to the question) when does the individual soul assume another body, he says—यदा अशुमातिकः &c.

2. अश्ववः &c.—अशुमातिकः means that whose forms are attenuated.

3. पुर्येष्टकश्चेन &c.—The word पुर्येष्टक means the eight things, viz., भूत, &c. [पुरि (देहि) अष्टकम् (अष्टौ अङ्गानि) इति
पुरि+अष्टकम्, समासे सप्तम्यः अलक् ।]

4. भूतेन्द्रिय &c.—भूतस् (5 elements), इन्द्रियस् (senses), सनस्, बुद्धिः,
वासना (memories of past actions), कर्म्म, वायुः (5 vital breaths)
and अविद्या (nescience)—these eight are called पुर्येष्टक ।

5. पुर्येष्टकेन &c.—The soul (सः) joins the पुर्येष्टक [otherwise called] लिङ्ग (लिङ्गशरीर) or astral body which consists of प्राण, &c. When the soul is within that, it is said to be encased (बङ्ग). and when it is released by that it is said to be free (सुक्त) ।

6. स्थान् &c.—The immobile seed (i.e., the seed of an immobile creation), i.e., the cause which makes the soul take its birth as an immobile creation, i.e., the cause which makes

the soul take its birth as an immovable (स्थानु) thing, such as a tree, &c.

७. चरिण् &c.—The mobile seed (i.e., the seed of a mobile creation), i.e., the *cause* which makes the soul take its birth as a movable (चरिण् = जड़म) thing, such as a man, &c.

Notes.

अणुमात्रिकः—अण्वः सावः यस्य सः अणुमात्रिकः। अणुमात्रिक is formed irregularly; or we might analyse it thus—अण्वः सावः इति अनुमावः। अणुमावा+ठक्=अणुमात्रिकः। Only the initial vowel of the last member is lengthened here. Cf. गुरुखाघवम् in S'akuntalā, V.

स्थानु बोजे, चरिण् वीजम्—These are instances of ‘transferred epithet’, the epithets स्थानु and चरिण् being transferred from the ‘creation’ to the ‘seed’.

स्थानु—स्था + नु । ‘स्थाजिस्थय गच्छु’। क्लोबलिङ्गे ।

चरिण्—चर + इण्ठ । क्लोबलिङ्गे ।

विसुच्चति = गट्टाति—A peculiar meaning. Generally in such cases the prefix वि means विशेष, but here it means विरोध—
the opposite of सुच्चति is गट्टाति ।

एवं स जायत् स्वप्नाभ्यामिदं सर्वं चराचरम् ।

सञ्जौवयति चाजसं प्रमापयति चाव्ययः ॥ ५७ ॥

Prose.—सः एवं जायत् स्वप्नाभ्याम् इदं सर्वं चराचरम् अनन्तं संजौवयति च [सर्वं च] अव्ययः प्रमापयति च ।

Bengali.—বুঝা এইজনপে সকোর জাগুড়ে এবং নিজা শারা এই সমষ্টি দ্বাচ্ছবি নিরছব সঙ্গীবিত করেন এবং শব্দ অবিনাশী থাকিশা বিনষ্ট করেন ॥ ৫৭ ॥

English.—Thus he, by his own waking and sleeping, creates and destroys perpetually, while himself imperishable, this whole movable and immovable world. 57.

Kulluka.—प्राचिक्किं कौवयोत्कमणम् अभिधाय प्रकृतसुपसंहरति (१)—एवं स जायत्खप्ताभ्यामिति । स ग्रन्था अनेन प्रकारेण व्यौद्य-जायत्खप्ताभ्यामिति यथावर-जड़म् सज्जीवत्यति सारथति च । ‘अजड़’ सततम् । ‘अव्ययः’ अदिनाशी ॥ ५७ ॥

Kulluka Explained.

1. प्राचिक्किं &c.—After having narrated incidentally (प्राचिक्किं) the exit of the individual soul, he concludes the proper (प्रकृत) subject.

Notes.

जायत्खप्ताभ्याम्—The word जायत् (जाय + शत्) is to be taken here as a noun. To avoid this the commentator Gangadhara reads जायरखप्ताभ्याम् and omits the ज् in the Text. But in both cases there is a violation of the rules of the ordinary अनुष्टुभ् metre.

चराचरम्—चरं च अचरं च दूतं समाहारवद्वचः ।

अजडम्—नज्—जस+रः The use of this word shows that the cycle of creation and destruction is eternal.

प्रमापयति—प्र—मौ (द्विसाधाम—not मा) + शिच् + लट्—ति ।

अव्ययः—वाक्यं व्ययः (नाशः) यस्य सः—बहुव्रौद्धिः ; imperishable.

इदं शास्त्रन्तु कलासो मामेव स्वयमादितः ।

विधिवद् आहयाम। स मरोच्चादींस्वहं सुनीन् ॥ ५८ ॥

Prose.—असौ इदं शास्त्रं तु कला आदितः (=आदी) माम् एव स्वयं विधिवत् याहयामास, अहं तु सरोच्चादीन् सुनीन् [याहितवान्] ।

Bengali.—তুমি এই শাস্ত্র অপেক্ষন করিয়া অথবে কেবল আমাকে বড় গুরুবিদি অশাস্ত্র করাইয়েশাছিলেন, এবং আমি মরোচ্চি অভুতি মুনিগণকে অধ্যাপন করাইয়েছি ॥ ৫৮ ॥

English.—Having prepared this Sástra, he himself duly taught it first of all to me alone, and I taught it to the sages, Marichi and others. 58.

Kulluka.—इदं शास्त्रमिति । असौ ब्रह्मा इदं शास्त्रं क्रत्वा सृष्टादौ मानवं विधिवत् शास्त्रोक्ताहङ्कारात्मानुष्ठानेन (१) अध्यापितवान्, अहं तु मरीचादीन् अध्यापितवान् ।

ननु, ब्रह्मक्रतलेऽस्य शास्त्रस्य कथं मानवव्यपदेशः (२) ? अब मेधांतार्थः—शास्त्रशब्देन शास्त्रार्थो विधिनिषिद्धसमूहः उच्चते । तं ब्रह्मा मनुं याहयामास, मनुस्य ततप्रतिपादकं यद्यं क्रतवान् इति न विरोधः (३) । अन्ये तु, ब्रह्मक्रतलेऽप्यस्य शास्त्रस्य मनुना प्रथमं मरीचादीन्यः स्वरूपतः अर्थतः प्रकाशितत्वात् मानवव्यपदेशः, वैदापौरुषेभ्यलेऽपि काठकादिव्यपदेशवत् (४) । इदं तु उच्चते—ब्रह्माया ग्रतसाहस्रमिदं धर्मशास्त्रं क्रत्वा मनुराध्यापित आसीत्, ततसेन च स्ववचनेन संचित्य श्रण्यन्यः प्रतिपादितम् इत्यविरोधः (५) । तथाच नारदः ‘ग्रतसाहस्राऽयं यज्ञः’ इति चरति ए (६) ॥ ५८ ॥

Kulluka Explained.

1. विधिवत् &c.—विधिवत् (i. e. properly) means attended with the observance of all (जातं = समूहः) the subsidiaries mentioned in the S'ástras.

2. ननु &c.—Well, how is it that this work is called मानव although it was prepared by ब्रह्मा ।

3. शास्त्रशब्देन &c.—Here the word शास्त्र means (not a systematised code but) the injunctions and prohibitions mentioned in the S'ástras. Brahmá taught those to Manu, and then Manu prepared a code on the basis of those rules.

4. अन्ये तु &c.—Others, again, hold—This S'ástra, although originally written by ब्रह्मा, is called मानव as it was itself (स्वरूपतः) with its meanings (अर्थतः), made known to Maríchi, &c., for the first time by *Manu*. It is called after him, just as the eternal Veda is sometimes called after its propounders, e. g., कठ, कृष्ण, &c.

5. इदं तु उच्चते—But the real thing is said thus:—Brahmá originally prepared this S'ástra with 100,000 verses and taught it to Manu. Then, again, Manu, after having

abridged the work in his own words, taught it to his pupils. So, there is no anomaly.

6. अरति अ—[This is the predicate of नारदः] :
N. B. Quotations from वृत्ति are introduced with a derivative of the root अ, viz. अरति, अर्थते, &c., [and those from चुति are introduced with a derivative of the root चु, e. g. चुत्रते, &c.]

Notes.

असो (ब्रह्मा) इदं शास्त्रं कला मां याह्यानाम्—

Q. How is it that the S'ástra, which is here distinctly said to have been framed by Brahmá, is called मानवशास्त्र ?

Ans. (i) The injunctive and prohibitive rules were originally enunciated by Brahmá, but they were systematised by Manu; hence the S'ástra is called मानवशास्त्र. See Kull. Expl. 3.

(ii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being first explained before the world by Manu. See Kull. Expl. 4.

(iii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being abridged by Manu. See Kull. Expl. 4.

N. B. Kull.'s language leads one to suppose that Medh. concludes his discussions on the subject as given in heading (i). But as a matter of fact he notices the next two views also. We quote from Medh. below:—

इह शास्त्रशब्देन आर्तविभिप्रतिषेधसमूहं उच्यते, न तु गच्छः, तस्य मनुना क्रतव्यात् । तथाहि मानव इति व्यपदीशोऽयः; इत्यरथा हि हिरण्यगर्भं इति व्यपदिक्षेते । कुचित् हिरण्यगर्भेणापि क्रते यत्ये मनुना बहुनां प्रकाशत्वात् नेन व्यपदीशो युज्यते एव । यदा हिमवति प्रथमसुपत्न्यमाना गड्डा अन्यनोऽप्यत्पद्मा हैमवतीति व्यपदिग्यते, यदा च नियदर्शनात् काढक प्रवचनं कठेन व्यपदिक्षते ।...नारदश्च अरति—शतसाङ्कोऽयं यद्यः प्रजापतिना क्रतः, ततः स सन्वादिभिः क्रमिष्य संचित इति अतः अन्यक्रतेऽपि मानवव्यपदीशो न विरूढः ।

याहयामास—यह + शिच् + लिट्—अ। The root यह is regarded as a बुद्धर्थक root. Hence the nominative in the अधिजन्त form takes हतीया in the शिजन्त form by rule 'गतिवृद्धिप्रवसानार्थशब्द-कमाईकसकाशाम् अधिकर्ता स द्यौ'।

अहम्—Its predicate cannot be याहयामास, but some such other word is to be understood, e. g., अयाहयम्, &c. N. B. लिट् is not used ordinarily in connection with 1st person, singular; hence, the necessity of understanding a separate verb.

ख्यम्, आदितः and विधिवत्—The words signify that the Sāstra was taught to Manu intact. Not the slightest portion of it was lost. Cf. Medh.—

ख्यम् आदितः विधिवद इल्लेभिः पदैः आगमस्य अविलेश उच्यते । यन्यकारेण हि खक्षातो यन्यो यः 'ख्यम्' अव्याप्ते प्रथम, तत्र नामापि न परिकृयते । अन्यस्य हि तत्त्वादधिगतवतः अन्यम् अध्यापयतः न तद्यज्ञाऽविनाशि यत्रा भवति । कर्तुरप्य-अपापितपूर्वस्य प्रतिडापितोऽपि सत्या पूर्वम् अर्थं यन्यः इति हितीयवाः प्रमादावस्थादिमा लंणः सम्भाव्यते । अतः 'आदितः' इत्युक्तम् । 'विधिवत्'—शिष्योपाव्याययोः अनन्यमनस्तादिगुणः अवाहितविचक्षता 'विधिः' ।

एतद्वोऽर्थं भृगुः मास्तं आविष्यत्यगेषतः ।

एतच्च मत्तोऽधिजगे सर्वमेषोऽखिलं सुनिः ॥ ५८ ॥

Prose.—अर्थं भृगुः एतत् शास्त्रम् अगेषतः वः (= युपाकम्, अथवा युपाभ्यम्) आविष्यति । एवः सुनिः हि एतत् भर्वम् अखिलं सत्तः (= सत्-सकाशात्) अधिजगे ।

Bengali.—এই ভৃগু এট শাস্ত্র আপনাদিগকে সম্পূর্ণভাবে শ্রবণ করাইবেন। যেহেতু এই মুনি এই সবথ শাস্ত্র আমার নিকটে সম্পূর্ণভাবে অধ্যায়ন করিয়াছেন ॥ ৫৯ ॥

English.—This (sage) Bhrigu will fully narrate to you this Sāstra; for this sage has learnt it all in its entirety from me. 59.

Kulluka.—एतद्वोऽविष्यत्यादि । एतच्चास्त्रम् अर्थं भृगुः युपाकमस्तिलं कथिष्यति, युपादेषोऽशेषमेतत् सत्तः अधीतवान् ॥ ५८ ॥

Notes.

वः—Kull. takes it to be वक्ती, वक्तुवचन। It may also be taken as उर्थी, वक्तुवचन।

एतत्—Adj. of शास्त्रम्।

सतः—अस्मद् + तस, पञ्चस्याः; अस्मद् इत्यस्य सत् इत्यादिगः। पञ्चनौ is here used by the rule ‘शास्त्राता उपयोगी’।

अखिलाम्—असंक्षिप्तम्; fully, खिल means ‘संक्षिप्त’ (abridged).

ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः।

तानब्रवोद्घोन् सर्वान् प्रीतात्मा शूयतामिति ॥ ६० ॥

Prose.—ततः सः महर्षिः भृगुः तेन मनुना तथा उक्तः प्रीतात्मा [सन्] तान् सर्वान् ऋषीन् ‘शूयताम्’ इति अब्रवीत्।

English.—Then that great seer Bhrigu being thus directed by Manu said, with a joyous heart, to all those sages:—“Please listen”. 60.

Bengali.—মহর্ষি ভৃগু মনুকর্তৃক দেইরূপ উক্ত হইয়া পীত হইলেন, এবং “আপনারা শুন” এই কথা দেই ক্ষিগণকে বলিলেন ॥ ৬০ ॥

Kulluka.—ततस्तथेति। स भृगुर्भृनुना तथा उक्तः—अथं शाविष्यति इत्युक्तः (क), ‘ततः’ अनन्तरम् “अनेकसुनिसन्निधौ गुरुमम्बावलया” प्रीतमना: (१) ताश्चर्षीन् प्रल्युबाच—शूयतामिति ॥ ६० ॥

Kulluka Explained.

i. अनेकसुनिसन्निधौ &c.—N. B. This is the meaning of the word प्रीतात्मा occurring in the text. The meaning is—he was pleased on account of his being honoured by his preceptor in the presence of a host of sages. [The reason does not occur in the text, but has been supplied by the commentator.]

Notes.

प्रीतात्मा—Adj. of भृगुः।

(क) अथं शाविष्यतीति यस्माद्विजगे इत्युक्तः—All except A.

स्वायम्भूवस्यास्य मनोः षड्वंश्वा मनवोऽपरे :

सुष्टवन्तः प्रजाः स्वाः स्वा महामानो महोजमः ॥ ६१ ॥

Prose.—स्वायम्भूवस्य अस्य मनोः वंशा: (== वंशी द्वाः) महामानः महोजमः अपरे षट् मनवः स्वाः स्वाः प्रजाः सुष्टवन्तः ।

Bengali.—এই আয়ম্ভুবস্যাস্য সহিত একবাণে উৎপন্ন [এবং তুলাক্রিয়] মহামানঃ ও মহাজমদী অন্ত ছুজন মনু ব্য থ [অধিকারকরণে] প্রজা শষ্টি করিয়াছিলেন ॥ ৬১ ॥

English.—Six other high-minded and very powerful Manus, sprung from the same stock [and doing the same work] as Swáyambhuva Manu, created their own offspring [in their respective terms of supremacy]. 61.

Kulluka.—स्वायम्भूवस्येति । ब्रह्मपौत्रस्य (क) (१) अस्य मनोः षट् वंशप्रभवाः मनवः एवंकार्यकारिणः (२)—स्वे स्वे काले सुष्टिपालनादै अधिक्रताः स्वाः स्वाः प्रजाः चतुपादितवन्तः ॥ ६१ ॥

Kulluka Explained.

1. ब्रह्मपौत्रस्य—[This is the paraphrase of स्वायम्भूवस्य । For the genealogy of Manu, see the chart in page xviii of the Introduction].

2. एवंकार्यकारणः—Whose office was the same [as that of स्वायम्भूव मनु] . N. B. This sense it extracted from the word वंश which may be of two classes :—

(i) By birth (जन्म) in the same family, and (ii) by office (कर्त्त्व) of the same nature. This has been fully and clearly discussed by Medhátithi from whom we quote below :—

सर्वे (== सर्वे मनवः) हि मात्रात् ब्रह्मणा रुदाः, इत्यकुलसम्बन्धात् वंशाः उच्यन्ते ; अथवा एकान्निन् कार्ये अधिक्रताः वंशाः, एकाकर्यान्वयेन प्राणिनां वंश-अवहारो भवति—ही मनो व्याकरणस्य वंश्यौ इति । [N. B. Honours students may compare with this latter view what they have got in the Siddhánta Kaumudí on the rule ‘संख्या वंशेन’].

Kull. follows Medh. even in the minute details, but he is often too concise to be clear.

Notes.

स्वायश्च वस्य—खयभूत् अर्थ—गोवापत्यादैः । ‘ओरुंशः’ इति सूक्ते गोवापत्यादैः इति रूपे प्रामेऽपि ‘स्वायश्च वै’ इति रूपम्, संज्ञापूर्वकविविरन्विवान् ।

स्वारोचिष्वौत्तमिष्व तामसो रैवतस्तथा ।

चाक्षुषश्च महातेजा विवस्तसुत एव च ॥ ६२ ॥

Prose.—महातेजा; स्वारोचिष्वः च औत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्तसुतः एव च [एते पूर्वोक्ताः षट् मनवः] ।

Bengali.—শহাতেজা; স্বারোচিষ্ব, ঔত্তমি, তামস, দ্বৈত, চাক্ষুষ এবং তিবন্ধুষ অর্থাৎ দ্বৈতশত—ইহাতে সেই ছয় মনু ॥ ৬২ ॥

English.—Swárochisha, Auttami, Támasa, Raivata, Chákshusha and Vivaswat-suta (i.e. Váivaswata)—these are the six Manus of great glory. 62.

Kulluka.—स्वारोचिष्वति । एते मनवः षट् नामतः निहिंदा ॥ ६२ ॥

Notes.

स्वारोचिष्वः, &c.—These six together with स्वायश्च भनु, their common ancestor, and the 7 other Manus referred to in I. 59 make the 14 Manus. See Notes on अन्यान् सन मनून् in Sl. 36.

The Márkandeya Purána (ch. 66, 72–77) gives a detailed history of these names. It will appear therefrom that the proper name of स्वारोचिष्व (son of स्वारोचिष्व) is शुतिसुत, and that of विवस्तसुत (son of विवस्त) is वैवस्त । The other names are both derivative and proper. Thus उत्तमस्य अपवृणुमान् इति औत्तमिः, (सुराद्धात्) तमसि (= अस्वकारि) जातः इति तामसः, (दुर्गमात्) द्वैतश्च, अपवृणुमान् इति रैवतः, (अन्तमिदस्य पुर्वोऽपि) पूर्वजन्मानि ब्रह्मणः चक्षुषो जातः इति चाक्षुषः—इत्येवं तीव्रां नामानि ।

महातेजा;—महत् तेजः यस्य च । It is an adjective qualifying the name विवस्तसुतः only (who is now in the ascendancy), or rather all the six names.

स्वायम्भुवाद्याः सप्तै मनवो भूरितेजसः ।

स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यामुख्यराचरम् ॥ ६३ ॥

Prose.—स्वायम्भुवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्वम् इदं चराचरम् उत्पाद्य अपुः (= पालितवनः) ।

Bengali.—স্বায়ম্ভুবপ্রভৃতি মহাতেজসী এই সাত জন মনু ও স্ব অধিকারকাণে এই স্বাবরঞ্জনমাত্রক সমস্ত জগৎ সৃষ্টি করিয়া পালন করিয়াছেন [এবং সৃষ্টি করিয়া পালন করিয়া থাকেন] ॥ ৬৩ ॥

English.—The seven very glorious Manus of whom Swáyambhuva was the first, have produced and preserved the whole movable and immovable creation in their respective periods [of supremacy] [and they still do the same]. 53.

Kulluka.—स्वायम्भुविति स्वायम्भुव-प्रसुखाः सप्त अनी मनवः स्वीयस्त्रीयाधि-
कारकाणि इदं स्वाबरঞ্জনমुत्पाद्य पालितवनः (१) ॥ ६३ ॥

Kulluka Explained.

1. पालितवनः:—[This is the paraphrase of अपुः in the text].

Notes.

स्वे स्वे अन्तरे—मन्त्रलर is the term of Manu. Speaking in round numbers it consists of 306, 720,000 human years. (See I. 79).

अपुः—पा+लङ्ग—अन् । The past sense is not emphasised, as the cycle of creation is eternal.

| निमिषा दश चाष्टौ च काष्टा विश्वतु ताः कला ।

विश्वत् कला (क) मुहूर्तः स्यादहोरावन्तु तावतः ॥ ६४ ॥

Prose.—दश च अष्टौ च निमिषाः [काष्टा [स्यात्]] । विश्वत् तु ताः [=काष्टाः] कला [स्यात्] । विश्वत् कलाः मुहूर्तः स्यात् । तावतः (=विश्वत्) [मुहूर्तान्] अहोरात् [विश्वात्] ।

(क) विश्वतकला:—A. This reading, though open to criticism here, is found in Jolly as well as in the Mahá-Bhárata.

Bengali.—অষ্টাদশ নিমিত্তে এক কাঢ়া, ত্রিশ কাঢ়ায় এক কলা, ত্রিশ কলায় এক মুহূর্ত, এবং ত্রিশ মুহূর্তে এক অহোন্নাত জানিবেন ॥ ৬৪ ॥

English.—Ten and eight (i.e. eighteen) winks of the eye make one Káshthá, 30 Káshthás make one Kalá, 30 Kalás make one Muhúrta, and so many (i.e. 30) Muhúrtas are called an Ahorátra (one day and night). 64.

Kulluka.—इदानीम् उक्तं-मन्वन्तर-स्थृटि-प्रलयादि-कालपरिमाण-परिज्ञानाय आह—निमेषा इश चाषाविति (१)। अचिपच्छाणोः स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी?] 'निमेषः' (क) (२), ते अष्टादश—काष्ठा नाम कालः, विश्वतु च काढः: कलासंज्ञकः, विश्वतु कला सुहर्तार्थः कालः, 'तावतः' (ख) विश्वमुहूर्तान् अहोरात्रं कालं "विद्यात्"। 'तावतः' इति वितीयनिर्देशात् 'विद्यात्' इत्यध्याहारः (३) ॥ ६४ ॥

Kulluka Explained.

1. इदानीं &c.—Now he proceeds to fix the measure of time such as काष्ठा, &c., in order to give an idea of a मन्वन्तर, a स्थृटि, a प्रलय, &c., already mentioned.

2. अचिपच्छाणोः &c.—The winking of the eye-lashes [at intervals] is called निमेष which is concomitant to the natural condition viz. उन्मेष। [अचिपच्छाणोः does not mean 'of the eye together with the eye-lashes' as one of the Editors puts it, but it means of the *two* eye-lashes'.]

N. B. On the word निमेष Medh. and Gov. have commented thus :—अय कोऽयं निमेषा नाम? अचिपच्छाणोः नैसर्गिकं कर्म (नैसर्गिकः कर्मः?) उन्मेष-सहचारी! —Medh. (in Sl. 65). निमेषः—अचिपच्छाणोः स्वाभाविकः कर्मः उन्मेष-सहचारो! —Gov. When comparing Kull. here with Medh. and Gov. it should be remembered that उन्मेष is principally the natural condition, but when considered as a कर्म, निमेष is the natural act.

(क) स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी?] निमेषः—A, B, G, M, S. स्वाभाविकः कर्म उन्मेषः तत्सहकारी निमेषः—P. स्वाभाविकः उन्मेष-संकोचो निमेषः—B_g, B_h, B_k, J, V.

(ख) तावत्—All except A and G.

३. तावतः &c.—On the strength of the 2nd case-ending in तावतः the verb विद्यात् (or some such other word) is to be understood.

Notes.

निमिषः—Here it means the *time* required for the twinkling of the eye. [Medh. remarks that this is also put as follows—*यावता कालेन व्यक्तम् अक्षरम् उच्चार्येत् सः निमिषः*—the time necessary to articulate a (short) vowel is called निमिष ।]

द्रष्ट च चर्णै च = अष्टादशः—According to Mahá-bhárata and the Puráṇas १५ निमिषः make one काष्ठा । (cf. Mahá-bhárata. S'ánti, २३१, १२ ; Vishnu-purána, I.३.७ ; &c.). The commentator सर्वज्ञनारायण reconciles these two opinions by saying that when the निमिषः are faster, then १८ निमिषः make one काष्ठा ; and when they are slower, then १५ निमिषः make one काष्ठा ।

स्थात्—Singular in accordance with the विशेष (predicate) सुहृत्तः, although विशेष कला: is in plural.

अहोरात्रम्—अहश्च रात्रिश्च इति अहोरात्रः, तस्म, समाहारङ्गम्, but not in the neuter gender. The rule is ‘रात्राङ्गाहाः पुर्सि’ । See Notes on अहोरात्रि in the next Sloka.

तावतः—(i) Some explain तावतः (रथा) by taking it in the sense of तावनः (१८ा) । But this is a queer course.

(ii) Some read तावता for तावतः ।

Both these ignore the difficulty about the word अहोरात्रम् which should have been in the masculine gender. It should be noted, however, that there was for some time a tendency in some quarters to use the word अहोरात्र in neuter gender on account of समाहारः । Cf. तत्त्वज्ञोधनी on the Sútra ‘अहः सर्वकटिश्च- &c.’—“‘स न प्रभकम्’ इत्येतत् बाधित्वा परत्वात् ‘रात्राङ्गाहाः’ इति पुरस्म । एतेन एकवद्वावात् क्लीवता इति प्राचो ग्रन्थः परासाः’ ।

(iii) Gangádhara reads अहोरात्रस्तु तावता and avoids all difficulties.

(iv) Medh., Gov. and Kull. take अहोरात्रम् as द्वितीयात् and explain the रथा विभक्ति by understanding the word विद्यात् after it.

अहोरात्रे विभजते सूर्यो मानुषदैविके ।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

Prose.—सूर्यः मानुषदैविके अहोरात्रे विभजते । रात्रिः भूतानां स्वप्नाय, अहः कर्मणा चेष्टायै [भवति] ।

Bengali.—শূর্য সামুদ্র এবং দেব অহোরাত্র বিভাগ করিবা থাকেন । রাত্রি আপিশ্চেত্র নিখাত্র নিশিষ্ঠ, এবং পিষম কর্ম মন্ত্রামনের নিশিষ্ঠ ॥ ৬৫ ॥

English —The sun divides day and night, [both] human and divine. Night is for the repose of beings, and day for the performance of their acts. 65.

Kulluka.—अहोरात्रे इति । मानुष-देव-सम्बन्धिनौ दिनरात्रिकालौ आदित्यः पृथक्करोत् । तयोर्याथे भूतानां स्वापायै रात्रिभवति, कर्मानुष्ठानार्थञ्च दिनम् ॥ ६५ ॥

Notes.

अहोरात्रे —A Vedic form by the rule ‘हेमलग्निश्चरौ अहोरात्रे च कृद्दसि’ । The exposition is अह्य रात्रिः which in लौकिक Sanskrit would give the form अहोरात्रः—(i) masculine and (ii) singular, by the rules (i) जातिरप्राचिनाम् (which directs समाहार and consequently singular number) and (ii) रात्राङ्गाहः पुंसि (which brings masculine gender to compounds ending in रात्र, the form रात्रि here being changed into रात्र, by the rule ‘अहः सर्वेकदेश-संख्यात् पुण्याच रात्र्’) । In लौकिक Sanskrit the dual number might be defended, but the masculine gender can on no account be avoided. See note (ii) on तावतः in Sl. 64.

मानुषदैविक—मानुषं च दैविकं च मानुषदैविके । Adj. of अहोरात्रे । In the Slokas which follow we read four kinds of अहोरात्र—मानुष, पित्रा, दैविक and ब्राह्म । But here the author speaks of the sun’s dividing the अहोरात्र of the *men* and of the *gods* only. Those of the *pitṛs* and of ब्राह्म are left out. Why? In answer to this the commentator Rāghavānanda says that these two adjectives मानुष and दैविक, are intended to include ब्राह्म and पित्रा also

—‘मानुषदेविके इति ब्राह्म-पित्रवीरप्युपलक्षणम्’। But Sarvajna-Náráyana speaks differently with regard to पित्रा अहोरात्र and remains silent about the omission of ब्राह्म अहोरात्र। He says—पित्रा होरात्रस्य तु तिथिनियतत्वेन चन्द्रनियमात्मात् न सूर्यो नियातकः ; i.e., it is not the sun but the moon who divides the पित्रा अहोरात्रs which are regulated by the तिथिस (phases of the moon). This is also supported by the next Sloka which speaks of the पित्रा अहोरात्र as being composed of two घट्टs (which are regulated by the moon).

सूर्यः—सूर + व्यप्, लिपातनात् ।

घट्टा—घट्टा means ‘physical effort’.

पित्रे रात्रयहनौ मासः प्रविभागस्तु पच्योः ।

कर्मचेष्टाखहः क्राणाः शुक्लः स्वप्नाय श्वर्वरौ ॥ ६६ ॥

Prose —मासः (= लौकिकः मासः) पित्रे रात्रयहनौ, [तयोः] प्रविभागः तु पच्योः [भवति], क्राणः [पञ्चः] कर्मचेष्टाम् (— कर्मचेष्टायै) अहः [भवति], शुक्लः [पञ्चः] स्वप्नाय श्वर्वरौ [भवति] ।

Bengali.—মানুষের এক মাস পিত্রগণের এক আহোরাত্র। [কৃঞ্চ ও শুক্ল এই] পক্ষবয়ে উভয় আহোরাত্রের প্রবিভাগ হব। কৃঞ্চপক্ষ তাহাদিগের কর্মসম্পাদনের নিমিত্ত দিন, এবং শুক্লপক্ষ তাহাদিগের নিজাতির নিমিত্ত রাতি। ৬৬ ॥

English.—One [human] month is a day and a night of the Manes, and [their] division is by [lunar] fortnights. The dark fortnight is their day for activities, and the bright fortnight is their night for repose. 66.

Kulluka.—पित्रे इति । मानुषाणां मासः पितृशामहोरात्र' भवति (क) । । तत् पञ्चद्वये विभागः—कर्मानुस्थानाय क्राणात्मः अहः, स्वापाय शुक्लपञ्च रातिः (2) ॥ ६६

(क) अहोरात्र मवतः—All except A. But the word अहोरात्र is seldom to be found in dual in लौकिक Sanskrit. For the gender used by Kull., see Kull. Expl. 1.

Kulluka Explained.

१. नामुषाणा &c.—A month of men makes an अहोरात्र (day and night) of the पिंडs.

N. B. For Kull.'s use of neuter gender in अहोरात्र, see note (ii) on तावतः in Sl. 64. Kull. again uses the word in neuter in his Tíká on Sl. 73.

२. कन्त्यानुषानाय &c.—The dark fortnight, which is the period for पिंड acts is their 'day,' and the bright fortnight their 'night'.

N. B. It is rather perplexing to the beginner to note that the कृष्णपञ्च (and not the शुक्लपञ्च) is the 'day' of the पिंडs. But that is so, and for the following reason :—पिंड acts (e.g., पार्वत्याश्राद्ध, &c.,) are generally enjoined to be performed during the कृष्णपञ्च ! Hence, कृष्णपञ्च is the 'day' of the पिंडs.

Notes.

रावणहनौ—राविश अहं इति रावणहनौ (or रावणहनी)—इतरेतरद्वन्द्वः ; जातिविवक्षायां तु समाहारः एकवचने च स्वात् ; न and ए are alternatives here by the rule 'प्रतिपद्काल-तुम्-विभक्तिषु च' e.g., माषवायिनौ or माषवायिणौ ।

The dual in रावणहनौ is obtained from the rule 'विप्रतिपिंड च अनधिकारणवाचि' by which समाहार is only optional, provided the members are not द्रव्यवाचक words. In the form अहोरात्र the two members—अहन् and रात्रि—are regarded as द्रव्यs. The compound is found in समाहार (and consequently in singular) by the rule 'जातिरपायिनाम्' where जाति means द्रव्यजाति । When रात्रि is the first member, the usual form is रावणहनौ in इतरेतरद्वन्द्व (and not रावणः in समाहार) ; and when अहन् is the first member, the usual form is अहोरात्र in समाहार (and not अहोरात्रौ in इतरेतरद्वन्द्व) ।

कर्मचेष्टासु—We could expect तादर्थे नयौ here, this word being corresponding to स्वप्राय which is in धर्यौ विभक्ति । The word has, however, been put in एषौ here in the sense of विषयाधिकरण for the sake of metre—'कर्मचेष्टास्य इति युक्तः पाठः, यथा स्वप्राय इति । तादर्थे-मेव विषयभावेन विवक्षितं हृत्यनुरोधात्, अतः सप्तमी'—Medh.

देवे रावरहनो वर्षे प्रविभागस्तथोः पुनः ।

अहस्तत्रोदगयनं रात्रिः स्याद्विष्णायनम् ॥ ६७ ॥

Prose.—वर्षे (= जौकिकं वर्षे) देवे रावरहनो, तत्रोः प्रविभागः पुनः (= तु) [एवम्] —तत्र उदगयनम् अहः, दच्चिष्णायनं रात्रिः स्यात् ।

Bengali.—মানুষের একবর্ষ দেবতাদিগের এক আহোরাৎ । এই আহোরাতের বিভাগ [এইকল্প] —সূর্যের উদগমন অর্থাৎ উত্তোরণ দেবতাদিগের দিন, এবং দক্ষিণামন [ওহাদিগের] রাতি ॥ ৬৭ ॥

English.—One [human] year is a day and a night of the gods ; and their division [is this] :—the period during which the sun progresses towards the north is their day, and that in which the sun progresses towards the south is their night. 67.

Kulluka.—देवे रावरहनो वर्षनिति । मानुषाणां वर्षे देवानां रात्रिदिने भवतः । तत्रारप्यत्र विभागः—नराणामुदगयनं देवानामहः, तत्र प्रायेण दैवकर्मणा-मनुषानं (१) ; दच्चिष्णायनन्तु रात्रिः ॥ ६७ ॥

Kulluka Explained.

1. तत्र प्रायेण &c.—Acts intended for the gods are generally performed during that period (viz. उत्तरायण) ।

Notes.

उदगयनम्—उत—अत्र + किन् = उदच् उदक् (northward) अथवं (गतिः) कर्मधारणः ; उत्तरायणम् । उदगयन or उत्तरायण means the progress (of the sun) towards the *north* ; hence, the *period* of six months during which the sun takes a *northerly* course in moving from the East to the West. It is the period from the winter solstice to the summer solstice, i.e., from Mâgha to Aśâdha.

दच्चिष्णायन is the period of six months during which the sun takes a *southerly* course in moving from the East to the West. It is from the summer solstice to the winter solstice, i.e., from S'râvana to Pausa.

ब्राह्मस्य तु च पाहस्य यत् प्रमाणं समाप्तः ।

एकैक्रम्यो युगानां च क्रमशस्त्रिव्विधतः ॥ ६८ ॥

Prose.—ब्राह्मस्य च पाहस्य तु एकैक्रम्यो युगानां च यत् प्रमाणं तत् क्रमशः समाप्तः [मत् मकाशान्] निरीघतः ।

Bengali.—ब्रह्मार अहोरात्रेর যে পরিমাণ, এবং [সতা-হেতাদি] যুগের অতোকেটীর যে পরিমাণ, তাহা ক্রমশঃ সঙ্গেপে [আমাৰ নিকট] অবগত হউন ॥ ৬৮ ॥

English.—Know [from me] briefly the measure of one day and night of Brahmá, and also of each of the several ages (Yugas) in order. 68.

Kulluka.—ब्राह्मोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानां च क्रतादीनां (१), तत् ‘समाप्तः’ संचिपतः प्रस्तुतः । प्रज्ञतेऽपि कालविभागे यद्य ब्रह्मणोऽहोरात्रस्य पृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य पुण्यफलज्ञानार्थम् [पुण्यफल-ज्ञापनार्थम् ?] (क) (२) । बह्यति च [सु—१७३]—‘ब्राह्म’ पुण्यसहितुः’ इति । तद्विद्वनात् (३) पुण्यं भवतीत्यर्थः ॥ ६८ ॥

Kulluka Explained.

1. युगानां च क्रतादीनाम्—The Yugas are क्रत, &c., (i.e., क्रत, वेता, दापर and कर्ति) । N. B. क्रत is another name for सत् ।

2. प्रज्ञतेऽपि कालविभागे &c.—Although the divisions of time (viz. according to different modes of calculations) form the present subject-matter for discussion, yet the calculation of the अहोरात्र of ब्रह्म [which being included in the above topic would not require a separate mention] is specially mentioned here to imply that its knowledge earns merit for the knower. [प्रज्ञत is an adjective from प्रकरण which means ‘context’]

3. तद्विद्वनात्—By the knowledge of that.

(क) All read पुण्यफलज्ञानार्थम् । But ज्ञापन instead of ज्ञान would convey the meaning more clearly. Indeed Medh. here uses the expression तत्त्वज्ञापनार्थम् ।

Notes.

ब्राह्मण—ब्रह्मणः अयम् इति ब्राह्मः तस्य ।

चपाहस्य—चपासहितम् अहः इति चगाहः (मध्यपद्लोपै वार्त्तीधारयः) ; यज्ञा, चपा च अहस्य (समाहारवस्तु) । The compound is in masculine gender by the rule 'रावाङ्गाहाः पुर्सि' ।

समाप्तः—In brief. समाप्त means 'briefness,' and व्याप्त means 'detail'; (e.g., राजः पुरुषः is expressed *briefly* as राजपुरुषः । Hence, राजपुरुषः is called a समाप्त) ।

एकैकम्—एकैक + श्वस् । एकम् एकम् इति एकैकम् (instead of एकमेकम्), निपातनात् by the rule 'एकं बहुत्रीहित' ।

चत्वार्याहुः सहस्राणि वर्षाणां तत् (क) ज्ञातं युगम् ।

तस्य तावच्छत्तौ सन्त्या सन्त्यांशश्च नथाविधः ॥ ६८ ॥

Prose.—वर्षाणां (= दिव्यानां वर्षाणां) चत्वारि सहस्राणि तत् (= प्रसिद्धः) ज्ञाते युगम् [सन्त्वादयः] आहः । तावच्छत्तौ तस्य सन्त्या [भवति], सन्त्यांशः च नथाविधः (= तावच्छत्तौ) [भवति] ।

Bengali.—চারি সহস্র [দৈব] বর্ষ সত্যাযুগের পরিমাণ, ইহা মহাদি মহার্ষিগণ বলিয়া থাকেন। সেই পরিমাণ শত (অর্থাৎ চারিশত) দৈব বর্ষ সত্যাযুগের সকার পরিমাণ, এবং সকারশত দেইজুপ (অর্থাৎ চারিশত দৈব বৎসর) ॥ ৬৯ ॥

English.—They declare 4000 [divine] years to be the measure of the Krita-Yuga (the golden age). The সকা (or the transition period preceding the Yuga] consists of as many (i.e. four) hundred [divine years], and the সকারশত (or the transition period following the Yuga) is of the same number of years (i.e. 400 divine years) 69.

Kulluka.—চত্বার্যাহুরিতি । চত্বারি বর্ষসহস্রাণি জ্ঞাতযুগকালং সন্ত্বাদযো বদন্তি (১) । তস্য তা঵চ্ছতানি সন্ত্যা সন্ত্যাংশশ্চ ভবতি (২) । যুগম্য পূর্বা

(ক) वर्षाणां तु—All except A. But वर्षाणां तत् is the reading of at least some of the commentators, as well as of the Mahá-bhárata.

‘सन्ध्या’, उत्तरथ ‘सन्ध्यांशः’ (3)। तदुकं विष्णुपुराणे [१३।१२,१३]—‘तत्प्रमाणे: श्रेतः सन्ध्या पूर्वा तवाऽभिवीयते । सन्ध्यांशकथं ततुल्यो द्युगस्यानन्तरो हि यः’ (4) ॥ सन्ध्या-सन्ध्यांशयोरलर्थः कालो सुनिसत्तम् । युगारणः स तु विशेषः क्रतवे तादिसंज्ञितः’ (5) ॥ वर्षसङ्क्ला चिदं दिव्यमानेन, तस्यैव अनन्तरप्रकृतत्वात् (6) । ‘दिव्ये वर्द्धं सहस्रै स्तु क्रतवे तादिसंज्ञितम् । चतुर्वर्गं इद्यशभिसङ्खितम् निबोधन्ते ॥’ इति विष्णुपुराणवचनाच (7) [१३।१०] ॥ ६६ ॥

Kulluka Explained.

1. चत्वारि &c.—Four thousand (divine) years make up the क्रतवर्गं । [मन्वाद्यः is understood as the nom. of आहः ।]

2. तथ्य तावद्वर्षशतानि &c.—The Sandhyá and Sandhyáms'a of the क्रतवर्ग are each comprised of as many (viz. four) hundred [divine] years. [In the compound तावद्वर्षशतानि, 'तावत्' means 'as many'. For सन्ध्या and सन्ध्यांश, see next note.]

3. युगस्य पूर्वा—सन्ध्या, &c.—The period just before the beginning of the Yuga proper is called the युगसन्ध्या, and a similar period just after the termination of the Yuga proper is called युगसन्ध्यांश । [For their duration, see the quotation that follows.]

4. तत्प्रमाणे: श्रेतः—As many hundred (years) [as the Yuga proper is calculated in terms of thousand] ; i.e., if the Yuga is of 4 thousand years its सन्ध्या will consist of 4 hundred years, so also its सन्ध्यांश ; if the Yuga is of 3 thousand years, its सन्ध्या will consist of 3 hundred years, so also its सन्ध्यांश ; and so on.

5. सन्ध्यासन्ध्यांशयोः अन्तः यः कालः &c.—(अन्तः = मध्ये) । The period between the सन्ध्या and the सन्ध्यांश is called the Yuga proper. [Ordinarily speaking, a Yuga includes its सन्ध्या and सन्ध्यांश । In other words, a Yuga has three distinct parts— (i) The Yuga-Sandhya', (ii) the Yuga proper and (iii) the Yuga-Sandhya'ns'a.]

6. वर्षसंख्या &c.—In these calculations the years should be taken as *divine* years. For, the introduction of the present

topic (viz., the calculations of the durations of ages) in the previous Sloka is immediately (अनन्तर) preceded by a discussion of the *divine* year.

7. दिव्यैः &c.—[In support of the above statement Kull. quotes the following from the Vishnu-Purána.] The 4 Yugas, viz., कृत, वेता, वायर and कलि are made up of 12000 *divine* (दिव्य) years. Learn from me the distribution of each.

Notes.

तावच्छती—तद् + वतुप=तावत्। सावतां शतानां समाहारः। तावत् being derived with the affix वतुप is regarded as a संख्यावाक् शब्द (by the rule वह-गण-पूण-वतु-डति संख्या)। Hence, तावच्छती is a सुसाहार-द्विषु, and it ends in त् like त्रिलोको। तावच्छती=As many hundred [divine years].

The calculation of the सत्युग is as follows :—

The सत्युग [proper]=4 thousand (divine) years.

Its सन्ध्या = 4 hundred , , ,

Its सन्ध्यांश = 4 , , ,

4800 divine years or 4800×360 human years = 1, 728,000 human years.

इतरेषु सप्तस्त्वेषु सप्तस्त्वांशेषु च त्रिषु ।

एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥ ७० ॥

Prose.—सप्तस्त्रीषु सप्तस्त्वांशेषु च इतरेषु विषु [युगेषु] सहस्राणि शतानि च एकापायेन वर्त्तन्ते ।

Bengali.—অবশিষ্ট তিন বুগে এবং তাহাদের বুগসকাঠ ও বুগসকাঠশে সহশ এবং শতের সংখ্যা ক্রমশঃ এক এক ক্রিয়া ন্মন হয় ॥ ৭০ ॥

English.—In the other three [ages] and in their सन्ध्याः and सन्ध्यांशः the thousands and hundreds are [gradually] lessened by one. 70

Kulluka.—इतरेतिति । अन्ये यु देतावापरकलिषु सन्धासन्धांश्-
सहितेषु एकहान्या सहस्राणि शतानि च भवान्ति (१) । तेन इदं सम्पद्यते (२)—दौषिण
वर्षसहस्राणि वे लायुगं, तत्र दौषिण वर्षशतानि सन्धांश्च । एवं वे वर्षसहस्रे
द्वापरः, तत्य वे वर्षशतं सन्धाना सन्धांश्च । एवं वर्षसहस्रं कलिः, तत्य एकं (क)
वर्षशतं सन्धाना सन्धांश्च (३) ॥ ५० ॥

Kulluka Explained.

1. अन्ये यु &c.—In the calculation of the other three Yugas [proper], viz., वा पर, द्वापर and कलि, as well as their सन्धानि and सन्धांश्च, the number ('thousand' and 'hundred') is to be lessened by one (एकहान्या—एकहानि, द्वा एकवचनम्) in each case.

2. तेन इदं सम्पद्यते—From this we get the following.

3. दौषिण वर्षसहस्राणि &c.—

The वे तायुग (proper)=3 thousand [divine] years (i.e. one thousand less than in the कलयुग) :

Its सन्धाना	=	3 hundred [divine] years (i.e. one hundred less than in the कलयुग) :
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Its सन्धांश्च	=	3 hundred [divine] years (i.e. one hundred less than in the कलयुग) :
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3600 divine years.

or 3600×360 human years=1, 296,000 human years.

The द्वापरयुग [proper]=2 thousand [divine] years.

Its सन्धाना	=	2 hundred , , ,
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Its सन्धांश्च	=	2 hundred , , ,
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2400 divine years.

or 2400×360 human years=864,000 human years.

The कलियुग [proper]=1 thousand divine years.

Its सन्धाना	=	1 hundred , , ,
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Its सन्धांश्च	=	1 hundred , , ,
---------------	---	----------------------

1200 divine years.

or 1200×360 human years=432,000 human years.

(क) एकवर्षशतम्—All except A.

Notes.

स सम्योगु—सम्याभिः सह वर्द्धमानानि स सम्यानि [युगानि], तेषु—स सम्ये गु ; together with the सम्यास ; i.e., [in the Yugas] and in their सम्यास.

स सम्यागिषु—Similar to स सम्येषु [which see above].

एकापादिन—एकत्र अपायः, तेजः ; lessened by one. The Mahābhārata reads एकपादिन हौयत्ते &c.

यदेतत् परिसङ्गतमादावेव चतुर्युगम् ।

एतद्वादशसाहस्रं देवानां युगमुच्यते ॥ ७२ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं पारंसञ्चातम्—एतत् द्वादशसाहस्रं,— देवानां युगम् उच्यते ।

Bengali.—এই যে চতুর্যুগের পরিমাণ পরিসংখ্যাত হইল সেই চতুর্যুগ অর্থাৎ দ্বাদশ মহণ্ড [দৈব] বৎসরকে এক দৈব যুগ বলে ॥ ১১ ॥

English.—These 1200 [divine] years, which have just been calculated as the total of four [human] ages, are called a Yuga of the gods. 71.

Kulluka.—यदेतदिति एतस्य श्लोकस्य 'आदौ' 'यदेतत्' मानुषं चतुर्युगं परिगणितम् तद्वेवानाम् एक युगमसिधीयते (क) । चतुर्युगशब्देन सम्यास-सम्यांशश्यो-विश्वासक्त्यामाह—'एतद्वादशसाहस्रम्' इति ।—खार्णे अथ (2) । 'चतुर्युगैरिव द्वादश-सहस्रसंख्यादिव्यं युगम् इति तु मेवातिथेष्वेषो न आदत्त्वः, मनुषा अनन्तरं द्विच्युगसहस्रे या ब्रह्माहस्य (ख) अभिघानात्, विष्णुपुराणे च मानुष-चतुर्युग-सहस्रे या ब्रह्माह-कौर्तनात्, मानुष-चतुर्युगैवेव द्विच्युगानुगमनात् (3) । तथा च विष्णुपुराणं [१३।१४]—‘ज्ञतव्य ताहापरच्च कलिदेवि चतुर्युगम् । प्रोच्यते तत् सहस्रन् (4) ब्रह्मणी दिवसो मुने’ ॥ ७१ ॥

Kulluka Explained.

1. एतस्य श्लोकस्य आदौ &c.—The 4 human Yugas calculated before (आदौ) this Sloka (viz., in the two preceding Slokas—

(क) एतद्वेवानां युगमुच्यते—All except A.

(ख) ब्रह्माहस्यापि—All except A.

I. 69, 70), taken together, make one Yuga of the Devas. [One of the Editors is in error here.]

2. चतुर्थंगवदेन &c.—[The word युग is rather misleading. It may mean Yuga *proper*, or Yuga together with its सन्ध्या and सन्धांशः ; Here, in this Sloka, it is taken in the latter sense. To avoid the ambiguity, the author makes the sense of the word चतुर्थंगम् clearer by adding the words एतद्वादशसाहस्रम्] Lest the word चतुर्थंग might not include the सन्ध्यास and the सन्धांशः the author adds the expression एतद्वादशसाहस्रम् . The word साहस्रम् is derived by adding the affix अण् to the word सहस्र in its own sense (स्वार्थे) .]

3. चतुर्थंगेव &c.—Medhātithi has erred in saying that the 4 Yugas taken 12000 times make a divine (दिव्य) Yuga. This error should not be respected (न आदर्त्यः) ; For, Manu says in the next Sloka that 1000 divine Yugas make one day of ब्रह्मा, and in the Vishnu-Purāna it is stated that a thousand times the four human Yugas make one day of ब्रह्मा ; so, it follows that 4 human Yugas, i.e. 12000 [divine] years, make one divine Yuga.

5. तद् सहस्रम्—That (viz. चतुर्थंगम्) taken 1000 times.

Notes.

आदौ एव—Before this i.e. in Sl. 69 and 70.

चतुर्थंगम्—चतुर्थंगं युगानां समाहारः,—like पञ्चपात्रम्, विभुवनम्, &c., the compound does not end in ई ; पापादित्यात् न डीप् ।

एतद्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । सहस्र+अण्—स्वार्थं वादश साहस्राणि परिमाणम् अथ इति वादशसाहस्र+अण्—परिमाणे, by the rule ‘तद्वय परिमाणम्’ । Twelve thousand divine years, viz., the total of the 4 Yugas [with their सन्ध्यास and सन्धांशः] make one divine Yuga.

This expression is added by the author by way of explanation of the word चतुर्थंगम्—a word which is rather ambiguous. See Kull. Expl. 2.

N. B. Medh. has hopelessly erred in the explanation of this phrase, and Kull. has rightly condemned him. Govindarāja's explanation also is after Medh. and is, therefore, wrong.

दैविकानां युगानाल्पु सहस्र परिसङ्ख्यया ।
ब्राह्ममेकमहर्ज्यं तावती रात्रिव च ॥ ७२ ॥

Prose.—दैविकानां युगानां तु परिसङ्ख्यया सहस्र' एकं ब्राह्मम् अहः ज्येष्ठः । रात्रिः च तावती एव ।

Bengali.—এক সহস্র দৈবযুগে ব্ৰহ্মার একদিন হয়, তাহাৰ রাত্ৰিৰ পরিমাণও উহাই (অৰ্থাৎ একসহস্র দৈবযুগ) ॥ ৭২ ॥

English.—One thousand in number of divine Yugas is to be known as a day of Brahmá; and his night also is of the same measure. 72.

Kulluka.—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मं दिनं (क) चात्मन् । सहस्रमेव रात्रिः । ‘परिसङ्ख्यया’ इति श्लोकपूराणार्थोऽनुवादः (१) ॥ ७२ ॥

Kulluka Explained.

1. परिसङ्ख्यया &c.—The word परिसङ्ख्यया [which is rather redundant] is simply to fill up [the second foot of] the Sloka.

Notes.

परिसङ्ख्यया—हेतौ द्रवतीया इति मेधातिथिः, यदा प्रकृत्यादिभ्यस्त्रितीया ।

तावती—तद् + वरुप्—परिमाणे । ज्येष्ठा ज्येष्ठ (by the rule ‘उग्रितम्’) ।

तद्वै युगसहस्राल्पं ब्राह्मं पुण्यमहर्ज्यिदुः ।
रात्रिञ्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

Prose.—[ये जनाः] युगसहस्राल्पं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव रात्रिं च विदुः ते जनाः अहोरात्रविदः [उच्चले] ।

(क) ब्राह्मादिनम्—All except S.

Bengali.—[देव] युगसहस्रे याहार ममाप्ति हर नेइ पूर्णजनक दिन एवं तत्परिमाणक रात्रि याहारा जानेन तोहाराइ [अकृतपक्ष] अहोरात्रज्ञ ॥ १० ॥

English.—People, who know the holy day of Brahma which ends in a thousand [divine Yugas], and also the night of the same measure, are अहोरात्रविद् [properly so called]; (i.e., they know the real meaning of a day and a night). 73.

Kulluka.—तद्वै युगेति । युगसहस्रे ये ‘अतः’ समाप्तिर्यक्त्य तद्वाज्ञाम् अहन्; तत्परिमाणाच्च रात्रि ये जानन्ति ते अहोरात्रज्ञाः, इति स्तुतिरियम् (१) । स्तुत्या च ‘ब्राह्ममहोरात्रं’ ज्ञातव्यम् इति विधिः कर्त्याते (२) । अतएव पुण्याहेतुत्वात् पुण्यानिति विश्वीषयणं ज्ञातम् (३) ॥ ३२ ॥

Kulluka Explained.

1. इति स्तुतिरियम्—This is a praise [of the knowledge of the ब्राह्म day and night].

2. स्तुत्या च &c.—From the praise [mentioned above] the following injunction is to be drawn :—A ब्राह्म day and night should be known. N. B. Kull. uses the word अहोरात्र in neuter, but it should be in masculine. See Notes on अहोरात्रम् in Sl. 64.

3. अतएव पुण्याहेतुत्वात् &c.—As the said knowledge is meritorious, so the word अहन् has been qualified by the adjective पुण्यम्। [N. B. अतएव पुण्याहेतुत्वात्—One of these two phrases seems to be rather superfluous. The second phrase may be a reader's note on the first one.]

Notes.

युगसहस्रान्तम्—युगानां सहस्रम् इति युगसहस्रम् । युगसहस्रे ये अन्तः (समाप्तिः) यस्य तत्, or युगसहस्रम् अन्तः (or अन्तं) (==स्वरूपं) यस्य तत्—that which terminates in, i.e., is comprised of 1000 Yugas.

विद्—विद्—लिट् उस, in the sense of लट् [by the rule ‘विदो लटो वा’] । The nom. of the verb is ‘वे’ to be understood.

तस्य सोऽहनिश्चस्यान्ते प्रसुप्तः प्रतिबुद्धते ।

प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ७४ ॥

Prose.—प्रसुप्तः सः तस्य अहनिश्चस्य अन्ते प्रतिबुद्धते । प्रतिबुद्धश्च सदसदात्मकं मनः सृजति (= सनः सर्वाय नियुक्ते, अथवा महत्तत्वं सृजति) ।

Bengali.—তৰকা পুরুষাঙ্গ শীংশা আহোরাজের অঙ্গে নিজে ইইতে অভিবৃক্ষ হন, এবং প্রতিবৃক্ষ ইইতা সদসদাত্মক মনঃ সৃষ্টিকার্য্যে নিযুক্ত করেন, [অথবা মহজড় সৃষ্টি করেন] ॥ ১৪ ॥

English.—At the end of his day and night he awakes from sleep, and awaking, he engages [for creation] his mind which is both existent and non-existent ; [or, he creates the महत्तत्वं which is sometimes the cause and sometimes the effect]. 74

Kulluka.—तस्येति । ‘सः’ ब्रह्मा तस्य पूर्वीकस्य स्वोयाहोरात्रस्य समाप्तौ प्रतिबुद्धो भवति । प्रतिबुद्धश्च स्वैर्यं मनः सृजति—भूलौकादिवयद्वष्टये नियुक्ते, त तु जनयति ; तस्य महाप्रलयानन्तरं जातत्वात् अनन्तत्वाच्च ;—अवान्तरप्रलये भूलौकादिवयमावनाशात् । द्विद्वये भूलौकिनियुक्तिरेव मनःसृष्टिः । तथा च पुराणे च्युते (क)—‘मनः सिसृज्या युक्तं सर्वाय निष्ठे पुनः’ (१) इति । अथवा (२), मनःशब्दोऽप्य महत्तत्त्वपरः एव (ख) । वर्यापि ततः महाप्रलयानन्तरसुतपञ्चं “महान्तरमेव च” इत्यादिना स्मृदिरपि तस्योक्ता, तथाप्यनुकूलानामुतपञ्चक्रमं तदगुणांशं कथयितुं महाप्रलयानन्तरितमेव महादादिसृष्टिं भूतसृष्टिं च—हिरण्यगम्भेसापि परमात्मतात्—तत्कर्तृकामनुवदति (ग) (३) । एतेन इदसुक्त्यावति—ब्रह्मा महाप्रलयानन्तरित-सृष्टिरादी परमात्मपैण भहदादिन-तत्त्वानि जगत्-सृष्टये सृजति (४) । अतएव शेषे वत्यति—“इत्येषा सृष्टिरादितः” इति (५) । अवान्तरप्रलयानन्तरतु मनःप्रस्तुतिसृष्टी आभधान-क्रमेणैव प्राथम्यप्राप्तिः इति “एषा सृष्टिरादितः” इति निष्ठयोजनोऽनुवादः स्यात् (६) ॥ ७४ ॥

(क) पुराणे—Omitted in A. But Gov. distinctly calls it a Pauranic text, and P reads here बायुपुराणे for पुराणे । The expression पुराणे च्युते, though rather unidiomatic, is occasionally met with. Cf. Kull. on Manu, III. 206, and Tilaka on Rámáyana, Bálá, Ch. I, Sl. 42. पुराणे स्वर्यने would be the proper idiom.

(ख) इति for एव—A. (ग) ततः कर्तृकाम् अगुवदन्ति—A. Others read ततैकं ताः अनुवदति ।

Argument.

Principally there are two kinds of Pralaya—(i) महाप्रलय or great Dissolution, and (ii) अवान्तरप्रलय or minor Dissolution. The former takes place every hundred years of Brahmá (cf. Vishnu Purána, I. 3. 24) and the latter every night of Brahmá. Now, the present Sloka in which Brahmá is said to awake after his so-called sleep during his night, and to create, clearly refers to the creation after a minor Pralaya. But, the sentence he creates the मनस् (मनः सृजति) offers some difficulty as मनस् (which is not destroyed at the time of minor Pralaya) does not require to be created at the expiration of a minor Pralaya. The commentator, therefore, tries to explain the sentence मनः सृजति as having reference to Mahá-Pralaya. He would explain away this intrusion of the creation after a Mahá-Pralaya into that after a minor Pralaya by saying that it would help the reader to catch the thread of the initial creation. But, in this case also, the sentence मनः सृजति remains unintelligible. For, मनस् cannot be said to be created *first of all* at the expiration of a Mahá-Pralaya, [the very first creation after a Mahá-Pralaya being महत् and not mind]. Kull., therefore, proposes to take मनस् in the sense of महत्त्वः। We discuss the point below more fully.

(i) In a minor Pralaya, the principles are not destroyed, but only the three worlds, viz. भूः, भुवः and स्वः are destroyed. मनस् or mind [and the other *principles*] are destroyed only at the time of Mahá-Pralaya and not at the time of minor-Pralaya. So, as far as minor-Pralaya is concerned, the sentence मनः सृजति is unmeaning. For, if the मनस् has not been destroyed, then it still remains. So, how can it be said to be created again? To avoid this difficulty, Kull. (and some other commentators) interpret सृजति as नियुक्ते। The meaning would thus be 'He engages his mind [to create the three worlds],'

This is the reconciliation from the stand-point of minor-Pralaya.

(ii) From the stand-point of Mahá-Pralaya also, the sentence 'he creates the मन्स' is not easily intelligible. For, at the Mahá-Pralaya everything is destroyed, nothing [except of course परमात्मा] is left behind. At the expiration of the Mahá-Pralaya the creation is to be made quite anew—from the *very beginning*. Now, महत् (or intellect) and not मन्स् (or mind) is the very beginning of creation. So, the sentence might give a good meaning, if we could take the word मन्स् in the sense of महत्। But where is the authority for taking मन्स् in that unusual sense ? In anticipation of this difficulty Medh. gives the following quotation from a Purána :—

मनो महान् मतिर्बैद्धिर्महत्त्वं च कीर्त्यते ।

पर्यायवाचकाः शब्दाः महतः परिकीर्तिः ॥

which says that the words मन्स्, महत्, मति, &c., are synonymous. But, in the second interpretation, a question arises. Well, the creation of the महत्त्व has already been described in Sl. 15. So, why this repetition ? To meet this objection, Kull. suggests that the repetition is to narrate the order of creation of the Bhutas and their properties, which have not been dealt with anywhere before.

Kulluka Explained.

1. 'मनः सूजति' भूलोकादिवयस्तद्ये &c.—'मनः सूजति' means 'he engages his mind' to create the three worlds viz., Bhûr, &c 'सूजति' does not mean 'जनयति,' as the mind has already been created after the Mahá-Pralaya, and has not vanished (अनष्टलात्) at the time of अवात्मर-प्रलय when the three worlds only, viz. Bhûr, &c., perish. The engaging of the mind for creation is here intended by the word मनःसृष्टि । Cf. Purána—'Again-

he engaged the mind—with inclinations for creation (सिद्धचया युक्तं)—in the act of creating (सर्वय) ।

N. B. सिद्धचया युक्तः (adj. of ब्रह्मा) as found in Gov. is better than सिद्धचया युक्तम् (adj. of मनः). Cf. 'सिद्धचाशक्तियुक्तोऽसौ रुच्यशक्तिप्रचोदितः'—Vishnu-Purána, 1. 5. 65.

2. अथवा—Or. [The above is the interpretation if the word मनस् here is taken in its usual sense—the mind. But as it involves a twisting of the word रुचति, and as the word मनस् in the next Sloka cannot be taken in the sense of 'mind,' the following alternative interpretation is proposed]

3. मनःशब्दोऽयं महत्तत्परः एव &c.—The word 'मनस्' here stands for 'महत्तत्पर' । Although that (महत्तत्पर) has been created after the Mahá-Pralaya and the said creation has also been described in the following words—'महान्तसेव च &c.' (Sl. 15), yet in order to narrate the order of creation of the Bhútas and their properties, which have not yet been mentioned (अनुकूलं) anywhere, the author here repeats (अनुबद्धति) the creation of महत्, &c., and of the Bhútas, just after the Mahá-Pralaya, by परमात्मा,—Hiranya-garbha, the actual creator here, being not different from परमात्मा (हिरण्यगर्भस्यापि परमात्मात्).

N. B. The explanation of the Slokas that follow has been based on this second interpretation.

4. एतेन इदमुक्ते भवति—This amounts to saying that ब्रह्मा as परमात्मा [ब्रह्मा being not different from परमात्मा, so to say] creates महत्तत्पर, &c., for the creation of the world just after the Mahá-Pralaya.

5. अतएव शेषे बद्यति &c.—The author therefore says below (in Sl. 78) 'such is the creation in the beginning'.

6. अवान्तरप्रलयानन्तरं तु &c.—If the present passage be taken to refer to the creation of मनस् &c. after a minor Pralaya, the sense of 'beginning' being evident *prima facie*, the sentence [in Sl. 78], referred to above, would become superfluous,

Notes.

अहर्निश्च—अहर्य निशा च अहर्निश्चम्। ‘अचतुर-विचतुर—’ इत्यादित्वे य अच्प्रत्ययात्तो निपातितः। The compound is in क्लीवलिङ्ग by usage—‘लिङ्ग’ लोकात्।

मनः सृजति—(i) अवान्तरप्रकृत्यपद्मे—मनः रुद्रार्थं नियुक्तं।
(ii) महाप्रत्ययपद्मे—महत्तत्त्वं सृजति। N. B. मनः is also a synonym of महत्तत्त्वं। Cf. Purāna—‘मनो महान् भूतिर्द्विज्ञायहत्तत्त्वं च कौर्त्त्रति।’

सदसदावकम्—(i) मनःपद्मे see Sl. 14, Notes. (ii) महत्तत्त्वपद्मे the adjective means प्रकृतिविज्ञात्यावकम् i. e. कार्यकारणावकम् i. e. which is sometimes the cause [viz. of अहङ्कार, &c.] and sometimes the effect [viz. of प्रकृतिः].

मनः सृष्टिं विकृकृते चोद्यमानं सिस्त्वन्नया।

आकाशं जायते तस्मात् तस्य शब्दं गुणं (क) विदुः ॥३५॥

Prose.—सिस्त्वन्नया ओद्यमानं मनः सृष्टिं विकृकृते। तस्मात् आकाशं जायते। शब्दं तस्य गुणं [मन्वादयः] विदुः।

Bengali.—পরমাত্মাৰ শক্তিবিধৰক ইছু দ্বাৰা প্ৰেৰিত হইয়া মনঃ অর্থাৎ মহত্তত্ত্ব [অহঙ্কারাদিৰ] সৃষ্টি কৰে। সেই মনঃ অর্থাৎ মহত্তত্ত্ব হইতে [পৰম্পৰাক্ৰমে] আকাশ উৎপন্ন হয়। পণ্ডিতেৱা শব্দকে আকাশেৱ ঘূণ বলেন ॥ ৩৫ ॥

English.—Being impelled by [Brahmá's] creative desire, the मनः i.e. महत् sets about creating and from it ether springs up. They declare that sound is the property of ether. 75.

Kulluka.—मनः सृष्टिसिति। ‘मनो’ महान् (1) सृष्टिं करोति, परमात्मनः बृद्धिक्षया देव्यमाणं (2), तस्मादाकाशसुतपद्मते। तत्र पूर्वोक्तानुसारात्—अहङ्कार-तन्मावक्रमेण (3)। आकाशस्य शब्दं गुणं विदुर्मन्वादयः ॥ ३५ ॥

Kulluka Explained.

1. ‘मनः’ महान्—मनः means महान्। See the second interpretation of ‘मनः सृजति’ in the previous Sloka.

२. परमात्मनः स्तु मिक्क्या प्रेयमाणम्—[This is the paraphrase of सित्तच्छया चोद्यात्मनम्] : Being urged by the desire for creation on the part of परमात्मन् ।

३. तत्र &c.—[This evolution of the Bhûtas from the महत् is not direct, but] according to the *order* already mentioned [in SI. १४, १५] ; viz., from महत् comes अहङ्कार, from अहङ्कार come the तत्त्वात्, and so on.

Notes.

विकृते—विविधाकारं कृते (इति महाभारतटीकायां नौलकण्ठः) । The use of आत्मनेपद here is आर्थ । वि—कृ is आत्मनेपद when it is अकर्मक or शब्द-कर्मक (i.e. has शब्द for its accusative) ‘वि: शब्द-कर्मणः । स्तरं विकृते ; चित्रं विकरोति कामः । But here it is neither.

चोद्यात्मनम्—तुद + शिव + शान्त् = कर्मणि ।

सित्तच्छया—viz., of the परमात्मा ।

शब्दं गुणं विदुः—One of the Editors reads शब्दगुणं विदुः and analyses शब्दगुणम् as a कर्मदात्रय compound. But that is a clumsy course, and is, moreover, not supported here by any authority.

आकाशात् विकुर्वाणात् सर्वगन्धवहः शुचिः ।

बलवाज्जायते वायुः म वै स्पर्शगुणो मतः ॥ ७६ ॥

Prose—विकुर्वाणात् आकाशात् तु सर्वगन्धवहः शुचिः बलवान् वायुः जायते, स वै स्पर्शगुणः [मन्वादीनां] मतः ।

Bengali.—বিকৃতাণাক আকাশাত্ তু সর্বগন্ধবহঃ শুচি: বলবান্ বাযুঃ জায়তে, স বৈ স্পর্শগুণঃ [মন্বাদীনা] মতঃ ।

English.—From the change-creating ether springs the pure and powerful air, the vehicle of all odours. That is held to have the property of touch. 76.

Kulluka.—आकाशादिति । आकाशात् विकारजनकात् (१) सुरभ्यसुरभि-
गन्धवहः (२) पवित्री बलवान् वायुदत्पद्यते, स च स्पर्शाल्पगुणवान् मन्वादीनां
सम्भवः ॥ ७६ ॥

Kulluka Explained.

1. विकारजनकात्—[This is the paraphrase of विकुर्वाणात् ।] विकारजनक means ‘that which creates change’. The sense is that आकाश evolves ब्रह्म out of its own self.

2. सुरभ्यसुरभि &c.—[The text has सर्वगम्भीर where सर्व means ‘all’—सुरभि and असुरभि] ।

Notes.

सर्वगम्भवहः—वहतीति वहः । सर्वे गम्भाः सर्वगम्भाः । सर्वगम्भानां वहः सर्वगम्भवहः ।

शुचिः—Hence cf. ‘पम्भा वातेन शुच्यते’ ।

बलवान्—A more appropriate epithet of ब्रह्म could not be found. In fact, it has come to be almost a स्वरूप-विशेषण of the latter.

स्पर्शगुणः—स्पर्शः गुणः ग्रस्य सः—वहतीहिः ।

विकुर्वाणात्—An adj. of आकाशात् । In this and in the two following Slokas the object of विकुर्वाणात् is ‘इष्ट’ to be understood from Sl. 75. So, the use of आवनेषद् in this word in these Slokas is आर्थिक । The आर्थिक is, however, avoided if विकुर्वाणात् is taken as intransitive, meaning—विकारं भजसानात् (transforming itself). The commentators seem to adopt this latter view.

For curious students.—Medh. takes the word विकुर्वाणात् as an adj. of महतः [to be understood] and explains the पूर्वी in आकाशात् as आकाशात् अनन्तरम् । His theory is that महत् is the source of all Bhūtas ; for, a Bhūta cannot be the source of another Bhūta. We quote from him below :—

भूतात् सूतान्तरस्य उत्पत्तिनयते, महतः सर्वभूतानाम् उत्पत्त्यस्युपगमात् । तेन एव आव्यायते—आकाशात् अनन्तं विकुर्वाणात् महतः स्पर्शमाचमादं गतात् वायुर्जायते ।

वायोरपि विकुर्वाणाद् विरोचिष्य तमोनुदभ् ।

ज्योतिरुत्पद्यते भास्तु तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्य तमोनुदं भास्तु ज्योतिः उत्पद्यते, तत् रूपगुणम् उच्यते ।

Bengali.—विकारजनक वायु इहेते नकल वस्त्र एकाशक, अकारजनाशक एवं दीप्तिशूल ज्योतिः अर्थात् तेजः उत्पन्न हय। ज्योतिः क्लगुणशूल बिना कर्तिहय॥ ११॥

English.—Next, from the change-creating air springs light which is illuminant, is self-luminant, and dispels darkness; that is said to have the property of colour. 77.

Kulluka.—वायोरपीति । वायोरपि तेज उत्पत्यते । ‘विरोचिष्णु’ परप्रकाशकं, तमोनाशनं, ‘भास्तु’ स्वप्रकाशकं (क) । तच्च रूपगुणयुक्तम् अभिधीयते ॥ ७७ ॥

Notes.

विरोचिष्णु—वि—रुच (दीप्ति) + इष्णुच्।

भास्तु—भास् + मतुप्।

विरोचिष्णु and भास्तु are synonyms. To avoid tautology Kull. explains विरोचिष्णु as परप्रकाशकम् and भास्तु as स्वप्रकाशकम्। Kull. borrows the idea from Medh. with a slight alteration. He simply inverts the senses given by Medh. whom we quote here :—विरोचिष्णु भास्तु इति समानार्थत्वेन शब्दव्ययेन स्व-पर-प्रकाशता प्रतिपादयते । ख्यं दीप्तिमत्, परं च भास्यति ।

तमोनुदम्—तमस्—नुद + क—कर्त्तरि ।

रूपगुणम्—रूपं गुणः यस्य तत् ; adj. of ज्योतिः which is neuter.

ज्योतिष्व विकुर्वाणादापो रसगुणाः स्फृताः (ख) ।

अङ्गो गन्धगुणा भूमिरित्येषा स्तृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्फृताः । अङ्गः गन्धगुणाः भूमिः [स्फृता]—इति आदितः (= आदी) एवा सृष्टिः ।

(क) प्रकाशकम्—Bg, Bh, M, P, S, V. The printed Gov. also has प्रकाशकम्, but Medh.'s commentary favours the reading adopted by us. See Notes on विरोचिष्णु and भास्तु

(ख) रसगुणान्विताः—A.

Bengali.—বিকারজনক জোাতিঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়।
জল হইতে গবানুক ভূমি উৎপন্ন হয় ;—[মহাপ্রলয়ের পর, স্বষ্টির] প্রথমে ভূতগাণের
উৎপত্তিক্রম এইরূপ ॥ ৭৮ ॥

English.—From the change-creating light water with the property of taste is said to arise ; and from water is produced earth with the property of smell. This is the creation [of the Bhūtas] in the beginning [after a Mahá-Pralaya]. 78.

Kulluka.—চৌমিষব্যতি । তেজস্য আপ ভূত্যব্যল ; তাত্ত্ব রসযুক্ত্যুক্তাঃ ।
অঘোষ গভ্যযুক্ত্যুক্তা ভূমি :—ইত্যেষা মহাপ্রলয়ানন্তরসংস্থাদী ভূলমৃষ্টিঃ (১) । তৈব
ভূতি : অবান্তরপ্রলয়ানন্তরমপি ভূরাদি-লোকত্ব-নির্বাণাম (২) ॥ ৭৮ ॥

Kulluka Explained.

1. কুলুকা &c.—This is [the history of] the creation of the [five] Bhūtas, just at the beginning of creation after a Mahá-Pralaya or Universal dissolution.

2. তৈব &c.—With those Bhūtas the three worlds, viz., Bhūr, &c., are created after a minor Pralaya.

Notes.

আদিতঃ—আদি+তস্—সম্ব্যাঃ ; in the beginning. On the strength of this word Kull. takes the present account of creation as being one after a Mahá-Pralaya. If we would take it as being one after a minor Pralaya then the word ‘আদিতঃ’ (‘in the beginning’) would be superfluous. For, in that case one would argue—‘well, the order of creation has been narrated here vividly. We have all known the *beginning* as well as the *end* of it. So, what is the necessity of adding the word আদিতঃ ? It is superfluous.’ See Sl. 74. Kull. Expl. 4.

यत् प्राग्द्वादश-साहस्रमुदितं देविकं युगम् ।
तदेकासप्तिगुणं सन्वन्तरमिहोच्चते ॥ ७८ ॥

Prose.—यत् द्वादशसाहस्रं देविकं युगम् प्राक् उदितम् (=उक्तम्) एक-
सप्तिगुणं तत् इह सन्वन्तरम् उच्चते ।

Bengali.—দেব দ্বাদশসহস্র সংবৎসরে বে এক দেববয়ের বিষয় পূর্বে কথিত
হইয়াছে, একমাত্রিকগুণ সেই দেববয় (অর্থাৎ আট লক্ষ বায়ার হাজার দেব বৎসর)
এই শাস্ত্রে এক ‘স্বন্তর’ নামে কথিত হয় ॥ ৭৯ ॥

English.—A Yuga of the gods consisting of twelve thousand [divine] years, as stated before, being multiplied by seventy one, is called, in this Sástra, a Manwantara. 79.

Kulluka.—यत् प्राचिति । यद् पूर्वं द्वादशवर्षसहस्रपरिमाणं—सन्ध्या-सन्ध्यांश-
संहितं सनुव्याख्यां चतुर्युगं—देवाग्निकं युगसुत् । (१ , तदेकासप्तिगुणं सन्वन्तरात्मः
कालं इह शास्त्रे उभिरौथते २) । तत् एकस्य नवाः: सर्गाद्यधिकारः । (३) ॥ ७९ ॥

Kulluka Explained.

1. यत् पूर्वम् &c.—The four human ages with their सन्ध्याः
and सन्ध्यांशः—amounting to 12,000 [divine] years in all—which
have been said here to make one *divine Yuga*.

2. तत् एकासप्तिगुणितम् &c.—71 such [divine] Yugas are said
to make the period known as सन्वन्तर ।

3. तत्र &c.—During a सन्वन्तर, a particular Manu is in charge
of creation, &c. (सर्गाद्यधिकारः) ।

Notes.

प्राक्—viz. in Sl. 71.

द्वादशसाहस्रम्—सहस्रम् एव उति साहस्रम् । द्वादशसाहस्रम् परिमाणम् अस्य
उति द्वादशसाहस्र + अष्ट । See under Sl. 71.

एकासप्तिगुणम्—एकासप्तिः गुणाः आडवयः यस्य तत् ।

Thus, $12,000 \times 71 = 8,52,000$ divine years. The commentator Gangádhara remarks that the above is a rough calcula-

tion. ‘According to strict calculation it should be 8,52,000 divine years *plus* 5242 years, 8 months, 17 days, 8 Dandas and 34 Palas [divine].

मन्वन्तराण्यसङ्क्षयालि सर्गः संहार एव च ।

क्रीड़न्निवैतत् कुरुते परमेष्ठो पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराण्यि सर्गः संहारः एव च असंख्यालि । परमेष्ठो क्रीड़ल् इव एतत् पुनः पुनः कुरुते ।

Bengali.—মন্বন্তর অসংখ্যা, গঠি এবং প্রলয়ও অসংখ্যা । পরমেষ্ঠী (পরত্বক) যেন ক্রীড়া করিতে করিতে (লীলায়) এই হষ্টি ও অলভ পুনঃ পুনঃ করিয়া থাকেন ॥ ৮০ ॥

English.—Countless are the Manwantaras ; so also are creations and destructions. Sporting as it were, the Supreme Being does this again and again. 8o.

Kulluka.—मन्वन्तराण्यैति । यद्यपि चतुर्दश मन्वन्तराण्यि पुराणेषु परिगच्छन्ते, तथापि सर्गप्रलयानाम् आनन्द्यात् असंख्यालि—आहृत्या सर्गः संहारसंख्याः (१) । एतत् सर्वं’ क्रीड़न्निव प्रजापातः पुनः पुनः कुरुते । सुखार्थी हि प्रवच्नः ‘क्रीड़ा’, तद्य च शास्त्राभासात् न सुखार्थिता, इति इवशब्दः प्रयुक्तः (२) । परमे स्थाने—अनाहत्तित्तद्यग्ये (क)—तिष्ठतीति ‘परमेष्ठो’ (३) । प्रथोजने विना परमात्मनः सृष्ट्यादौ कार्यं प्रवृत्तिरिति चित्, लोलदैव—एवं स्त्रभावत्वादित्यर्थः, व्याख्यातुरित्वं करचाल-नादौ (ख) (४) । तथा च शारीरक-सूत्रं [२.३.५.३]—‘लोकवत् लौका-कैवल्यम्’ (५) ॥ ८० ॥

Kulluka Explained.

1. यद्यपि &c.—Although the मन्वन्तर have been said in the Purाणas to be १४ in number, yet they are innumerable, consi-

(क) अनाहत्तित्तद्यग्य—All except A and G.

(ख) करचालनादौ—B, G, M, P, S, V.

dering the innumerable cycles of creation and destruction,—i.e., creation and destruction can be said to be numberless, as they are repeated (आडति) for an infinite number of times.

2. मुखादी हि प्रदत्तिः 'क्लीडा' &c.—क्लीडा means an action done in pursuit of pleasure. But he (Prajāpati) cannot be said to be in pursuit of pleasure, as he has no desire unsatisfied. To convey this idea, the word इव in क्लीडन्निव has been used.

3. परमे स्थाने &c.—The word परमेष्ठिन् is thus explained—one who lives in the excellent (परम) position, 'excellent' meaning 'from which there is no return or fall'. [अनाडतिलक्षण means 'that which is characterised by the absence of return'.]

N. B. The positions of creatures—from the despicable insect up to the exalted ब्रह्मा—are all liable to change. But not so is that of ब्रह्म (परमात्मा) who is eternal.

4. प्रयोजनं विना &c.—If परमात्मा has no desire to be fulfilled then why does he set himself to creation, &c.? In reply to this query it may be said—he does so only playfully (लौलया), i.e., it is his nature, just as an expounder (व्याख्याता) in explaining things often moves his hands, etc., [spontaneously].

5. तथा च शारीरक-तद्वत् &c.—In support of the above view Kull. quotes the following Vedānta-Sūtra—'लोकवत् तु लौलय-कैवल्यम्' which means—'But it is mere sport as in ordinary life'. [कैवल्य comes from the word कैवल = mere.]

Notes.

मन्त्रन्तराणि असंख्यानि—Manus are 14 in number, so the मन्त्रन्त्र also should be 14 in number. But they may be said to be numberless as they are repeated for an infinite number of times. Medh. explains this by the example of the twelve months —‘आडत्या हि असंख्यानि, यथा इदंश मासा.’।

इव—For the force and propriety of इव, see Kull. Expl. 2.

परमेष्ठी—परमे— आ + इनि by the औषादिक rule ‘परमे कित्’। The affix इनि is to be regarded as कित् ; hence, the आ of स्था disappears. The word परमेष्ठिन् is in अल्पक् समाच by the rule ‘हलदत्तात् सक्षया॑ संज्ञायाम्’।

चतुष्पात् सकलो धर्मः सत्यञ्जैव ज्ञाते युग्मः ।

नाधर्म्यागमः कश्चिन्मनुष्यानुपवर्तते (अ) ॥ ८१ ॥

Prose.—ज्ञाते युग्म (= सत्ययुग्म) सकलो धर्मः चतुष्पात् [भवति], सत्यं च एव [भवति] ; [तदा] कथित् आगमः मनुष्यान् [प्रति] न अधर्म्यण्ड उपवर्तते ।

Bengali.—সত্যাগ্রে সকল ধর্ম চতুষ্পাত অর্থাৎ সর্বাঙ্গসম্পূর্ণ, এবং সত্যাগ্রহ বিরাজমান । [সত্যাগ্রে] মনুষ্যাগ্রে ধনবিদান্তির অঙ্গে অধর্ম্যপূর্বক হয় না ॥ ৮১ ॥

English.—In the Krita or ‘golden’ age Dharma is four-footed and complete, and absolute Truth prevails ; and acquisition [such as of wealth and knowledge] never accrues to (i.e. is never tried to be achieved by) men by the transgression of Dharma. 81.

Kulluka.—चतुष्पात् सकलो धर्मः इति । सत्ययुग्म सकलो धर्मः; ‘चतुष्पात्’ सर्वाङ्गसम्पूर्ण आसीत् । धर्मं सुख्यापादासन्धवात्, “हो हि भगवान् धर्मः” [मनु-पा १६] इत्याद्यागमे इष्टेन कीर्तनात्, तस्य पादचतुष्टयेन सत्यञ्जलात्, सत्ययुग्मेऽपि यज्ञादि-धर्माणां सर्वेषैः समग्रत्वात्, सम्पूर्खप्रवृत्तये चतुष्पात्कष्टः (१) । अथवा, ‘तपः परम्’ इत्यच मनुष्यै तदो-ज्ञान-यज्ञ-दानानां चतुर्षां कीर्तनात्, तस्य पादचतुष्टयेन सम्पर्णलात् पादेन निरुपिता॑ सत्ययुग्म समया इत्यर्थः (२) । तथा, सत्यञ्जैव ज्ञातयुग्म आसीत् (ख) ;

(क) प्रतिबर्तते—All except A. Almost all the commentators including Medh. clearly read उपवर्तते । Gov. and Kull.’s commentaries have प्रति which seems to be their own addition to explain the चिह्नीया in मनुष्यान् । After all, the reading of the latter two is uncertain here. See also Notes.

(ख) ज्ञातयुग्म आसीत्—A. ज्ञातयुग्मासीत्—All except A. The latter seems to be a corruption from ज्ञातयुग्मासीत् which is one of the two alternative forms got by joining ज्ञातयुग्म and आसीत् by the rules of Sandhi.

—सकलधर्मे शेषतात् सत्यस्य पृथक् गहणम् (३) । तथा, न शास्त्रातिक्रमेण धनविद्यादि; (४) ‘आगमः’ उत्पत्तिर्थं तु व्याख्या न् ‘प्रति’ सम्बद्धते ॥ ८१ ॥

Kulluka Explained.

1. धर्मं सुख्यपादासच्चावात् &c.—[धर्मे has been said here to be चतुष्पात् which ordinarily means ‘four-footed’, but] here the word चतुष्पात् must have been used in the sense of ‘complete’ (सम्पूर्ण), as धर्मे can have no पाद in the literal (सुख्य) sense of the term. [The secondary sense of the word चतुष्पात् may be traced as follows.] In the Satya Yuga the धर्म which consists of ज्ञान, &c., is perfect. Now, in the S'ástras (e.g. Manu-Samhitá, Rámáyana, &c.,) धर्म has been described as a ‘Bull’ and a bull can be said to be perfect when it has got all the *four legs*.

2. अथेवा &c.—Or (in enumerating the different धर्मs of the different Yugas) Manu himself has mentioned 4 things, viz., तप्त्स, ज्ञान, यज्ञ and दान । In other words, each of these constitutes one-fourth (पाद) part of धर्म; and these पादs were all complete in the Salya Yuga.

3. सत्यस्य &c.—सत्य (Truth) also was prevalent during the Krita Yuga (सत्ययुग) । सत्य (Truth) has been separately mentioned, as it is superior to all other virtues.

4. न शास्त्रातिक्रमेणा &c.—[In the सत्ययुग] riches, learning, &c., never come upon men through violation of the S'ástras.

Notes.

चतुष्पात्—चत्वारः पादाः यस्य सः चतुष्पाद or चतुष्पात् ; the final त्र of the word पाद is elided by the rule ‘संख्या-सु-पूर्वस्थ’ ।

(i) The word चतुष्पात् (lit, four-footed) has been used to keep up the metaphor of इव in which form धर्मे is described in the S'ástras. Here it means ‘complete’. For the Bull-shaped धर्म, cf. Manu, VIII. 16.

Or, (ii) The four feet may refer to the four items, viz., तप्त्स ज्ञान, यज्ञ and दान—as mentioned in Sl. 86.

आगमः—Acquisition (viz. of wealth, knowledge, &c.).

मनुषान् उपवर्त्तते = मनुषान् प्रति वर्तते। This प्रति is not a synonym of उप but a distinct word to be understood to explain the द्वितीया in मनुषान्। उप which is not a कर्मप्रवचनैय in the sense of सामीक्ष्य must be taken with वर्तते, and is therefore merely expletive here. In fact, उप (as also प्रति singly) is seldom found with the root इत्।

इतरेवागमादर्थः पादश्चल्लवरोपितः ।

चौरिकाट्टतमायाभिर्धर्मस्त्रापैति पादशः ॥ ८२ ॥

Prose.—इतरेषु [युगेषु] तु [अधर्मेण]. आगमात् धर्मः (= अनुसारं) पादशः अवरोपितः, धर्मः (==फलं) च चौरिकाट्टतमायाभिः पादशः अपैति ।

Bengali.—অচ যুগময়ে অধর্ম দ্বারা ধনবিদ্যাদির অঙ্গবশতঃ ধর্ম এক এক পদে হোনই প্রাপ্তি হয়। এবং চোরা, অসত্ত ও কাপটাবশতঃ ধর্মফলও এক এক পদে হোন প্রাপ্ত হয়। ৮২।

English.—In the other [three] ages, on account of the unjust acquisition of [wealth, learning, &c.], Dharma (e.g. a sacrifice) is deprived successively of one foot (i.e. a quarter), and through the prevalence of theft, falsehood and fraud the Merit also diminishes by one-fourth: 82.

Kulluka.—इतरेविति । सत्ययुगादन्येषु वे तादिषु ‘आगमात्’ “अधर्मणा” धनविद्यादिर्ज्ञानात्—तस्यैव पूर्वस्त्रीकी प्रकातत्वात् (१),—‘आगमात्’ शास्त्रात् (क) इति गोविल्लराजो मेधातिथिष (२)—‘धर्मः’ यामादि: “यथाक्रमं प्रतियुगं” पादं पादम् ‘अवरोपितः’ हीनः क्रतः (३); तथाविष (ख)-धनविद्याजितोऽपि यो धर्मः प्रचरति स्तोऽपि चौरीसत्यच्छद्यभिः “प्रतियुगं पादशी झासाह” अपगच्छति (४)। व तादियुगैः सह चौरिकाट्टवच्छद्यनां न (ग) यथासंख्या, सर्वत्र सत्त्वां दर्शनात् (५) ॥ ८२ ॥

(क) वेदात्—All except A. But, in fact, Govinda-rāja uses the very word शास्त्रात् while Medh. simply understands it by saying आगमात् वेदाख्यात्।

(ख) तथा for तथाविष—All except A.

(ग) न—Omitted in A. But that's absurd.

Kulluka Explained.

1. आगमात् “अधर्मेण” धनविद्यादिर्जनात् &c.—आगमात् means on account of acquisitions of wealth, knowledge, &c. by dishonest means. [The word आगम is here interpreted as अधर्मेण आगमः], as this viz. अधर्मेण आगमः is the phrase which occurs in the previous Sloka.

2. आगमात् शास्त्रात् &c.—Govinda-rāja renders the word आगमात् as शास्त्रात्, and Medh. also is of the same opinion.

[N.B. The exact rendering of आगमात् by Medh. is विदाच्यान् !]

3. धर्मो यागादिः &c.—The Dharma (i.e. meritorious acts such as sacrifices, &c.,) is deprived of one foot (i.e. one-fourth) in each succeeding Yuga. *

4. तथाविष &c.—And, through the prevalence of theft, falsehood and fraud, the [little] merit acquired by wealth and knowledge of that sort (i.e., themselves acquired by dishonest means) diminishes by one-fourth in each succeeding Yuga.

N. B. In the previous sentence धर्म means ‘meritorious acts’, and in the present sentence धर्म means ‘merit’. यो धर्मः प्रचरति means ‘the merit that moves about’, i.e., the merit that arises.

5. वेतादियुगैः सह &c.—The three things—चौरिका, अशूल and कद्म are not to be taken with the three Yugas, viz., वेता, द्वापर and कलि respectively ; for, all these are found in all the [three] Yugas.

Notes.

आगमात्—According to Medh. and Govinda-rāja आगमात् धर्मः means ‘धर्मः derived from the Vedas’. According to Kull., आगमात् means ‘अधर्मेण आगमात्’। See Kull. Expl. 1. Kulluka understands the word अधर्मेण as the करणकारक of आगम, and takes the 2nd line of the Sloka as a separate sentence where the compound चौरिकालृतमायाः is taken as the हेतु। We might very

easily dispense with the *understanding* of the word अधर्मण, and take the compound चौरिकानृतमायाभिः as the करण of आगम। The commentator Gangádhara adopts this latter method. In this second method चौरिकानृतमायाभिः may also be taken as the nominative of अवरोपितः।

अवरोपितः—अव—रुह + गिर्व + क्र—कर्मणि। जने: इति कर्ता कर्त्ता:।

धर्मः पादशः अवरोपितः (1st line), धर्मशास्ति पादशः (2nd line)—Apparently this is a repetition. But in the 1st line धर्मः means 'meritorious acts', and in the 2nd line धर्मः means 'merit'. One might take धर्मः in the 1st line to be the Bull-shaped धर्म with four feet, where पाद would mean 'foot'; and धर्मः in the 2nd line in the sense of 'virtue or merit', पाद meaning 'one-fourth'.

चौरिकानृतमायाभिः—चौरिका च अनृतं च माया च चौरिकानृतमायाः, ताभिः; इती दृतीया।—Kull. चौरिका—चौरस्य कर्म इति चौरिका। चौर + बुज्—('मनोजादिलाप बुज्'), ततः स्त्रियाम् by the dictum 'लिङ्गं लोकात्'। The commentator Nandana reads it as 'चौरक' in the masculine.

अरोगाः सर्वेषिङ्गार्थास्तुव्वर्षग्रहतायुषः।

कृते, व्रेतादिषु ह्येषां वयोऽङ्गसति (क) पादशः ॥ ८३ ॥

Prose.—कृते (= सत्ये) [मानवाः] अरोगाः सर्वेषिङ्गार्थाः चतुर्वर्षग्रहतायुषः [भवन्ति] ; व्रेतादिषु ह्येषां वयः पादशः ङ्गसति ।

Bengali.—कृतयुগে সকলেই রোগবিছুত, সর্বার্থসিঙ্গ (অর্থাৎ সফলমনস্ত) ও চতুর্বর্ষগ্রহিমিত আশ্চেসন্মন্ত থাকে। ব্রেতাদিষুগে ইহাদিগের আশঃ ক্রমে ক্রমে এক এক পাদ (অর্থাৎ এক শত বৎসর করিয়া) হ্রাস প্রাপ্ত হয় ॥ ৮৩ ॥

(क) आयुर्ङ्गसति—All except A. Almost all the commentators clearly read वयोऽङ्गसति। Kull's reading is not clear. The word आयुः in his commentary may be explained away as the synonym of वयः which he may have adopted in the text as is supported by the Ms. A. The Mahá-Bhárata also reads पादशोऽङ्गसति वयः।

English.—In the Krita or ‘golden’ age men are free from disease, have all their aims accomplished, and live four hundred years. In the Tretá and the other [two] ages, the span of their life becomes each shorter and shorter by one quarter [of the original]. 83.

Kulluka.—अरोगा इति । रोगनिलितावस्थाभावात् अरोगः (१), सर्वसिद्ध-काम्यफलः—प्रतिबन्धकाधर्म्मभावात् (२), चतुर्वर्षगतायुद्धं खाभाविकम्,—अधिकायुःप्राप्तवर्षमेवशात् अचिकायुपीडपि भवन्ति । तेन “दशर्वसहस्राणि रामो राज्यम्-कारयत्” [महाभारते—बनपञ्च, १४८।१०] इत्याद्यविरोधः । “शतायुर्वै पुरुषः” [काटक—३४।५] इत्यादिश्चौ तु शतशब्दो बहुत्परः, कलिपरो वा (३) । एवंह्याः मनुष्याः कर्ते भवन्ति । वे तादिषु पुनः पाठे पादमायुरस्तीभवतीति ॥ ८३ ॥

Kulluka Explained.

1. रोगनिलित &c.—[In the सत्युग] all are free from disease, because they are free from अधर्म, the cause of disease.

2. सर्वसिद्ध &c.—All have their desires satisfied, as there is no अधर्म which might hamper (प्रतिबन्धक) the fruition of their desires.

3. चतुर्वर्षगतायुद्धं च &c.—[चतुर्वर्षगतायुः+त्र (भावात्)=चतुर्वर्ष-शतायुद्धम्—the state of living 400 years.] The span of life in the सत्युग which is said to be 400 years, is to be understood to be the *normal* age-limit. One may earn a *longer* span of life by the performance of meritorious acts. So, the text दशर्वसहस्राणि रामो राज्यम्-कारयत् (i. e. Ráma ruled for 10,000 years) may be easily reconciled [with the present passage of the text].

[But what would be the meaning of the word शत in the Vedic text ‘शतायुर्वै पुरुषः’ ? Ans. ?—In the Vedic text शतायुर्वै पुरुषः the word शत either means ‘कुम्ह’ (many), or it applies to Kali Yuga only.]

N. B. Here the last statement of Kull., viz., that the text शतायुर्वै पुरुषः applies to Kali Yuga only is rather unjustifiable, says the commentator Rághayánanda.

Notes.

सर्वसिङ्गार्थाः—Adj. of जनाः to be understood. (i) सिङ्गा अर्थाः येषां ते सिङ्गार्थाः; सर्वे सिङ्गार्थाः सर्वसिङ्गार्थाः; but this is an insipid construction; or (ii) सिङ्गा: सर्वे अर्थाः येषां ते सर्वसिङ्गार्थाः (for सिङ्गसर्वार्थाः); but this is an anomalous construction; or (iii) सर्वेण (=सर्वतः) सिङ्गाः सर्वसिङ्गाः सर्वसिङ्गाः अर्थाः येषां ते सर्वसिङ्गार्थाः; but this is an uncommon construction. सिङ्गसर्वार्थाः would admit of a faultless exposition.

चतुर्वर्षशतायुषः—वर्षाणां शतानि वर्षशतानि। चत्वारि वर्षशतानि आयुः येषां ते चतुर्वर्षशतायुषः—विष्ट-तत्प्रकृष्टः by the rule' तद्विवार्योत्तरपदसमाहारे च'।

वयः ह सति—Along with the word वयः (which here means आयुः) we should understand आरोग्य and सिङ्गार्थल (i.e. सिङ्ग) also. Thus—वयः ह सति, आरोग्य इह सति, सिङ्गार्थलं च इह सति। 'वयोग्रहणम् उपलक्षणम्—आरोग्य-सिङ्गार्थलं अपि यात्ते'—Sarvajna-Náráyana.

पादशः—Medh. holds that here the word पाद does not mean 'one-fourth' but 'a part'. 'तथाच केचित् वाला: चियन्ते केचित् तरुणा: केचित् प्राप्तजरसः—परिपूर्णमायुर्दुर्बलम्'—Medhátihi.

वेदोक्तमायुर्मर्त्यनामाशिषस्वैव कर्मणाम् ।

फलन्त्यनुयुगं लोके प्रभावश्च शरौदिणाम् ॥ ८४ ॥

Prose.—मत्तर्यानां वेदोक्तम् आयुः, कर्मणाम् चाशिषः (= प्रार्थनाः) च, ग्रीरिणां (द्राक्षाणादीनां) प्रभावः च लोके अनुयुगं फलन्ति।

Bengali.—मत्तर्यागत्वे वेदोक्तम् आयुः। कर्त्तव्य फलविद्यक आर्थना एव [द्राक्षाणादिवर्गे] अताव युश्मात् फल अशान करिणा थাকे ॥ ८४ ॥

English.—The span of the life of mortals as mentioned in the Vedas, the desired results of works and the [supernatural] power of corporeal beings [such as that of a Bráhmaṇa, &c.] bear fruit according to the [character of the] ages. 84.

Kulluka.—वेदोक्तमायुरितिः 'शतायुव्वे पुरुषः' इत्यादि वेदोक्तमायुः, कर्मणाऽनुयुगं फलविषयाः प्रार्थनाः (1), द्राक्षाणादीनाच (2) शापानुयहचमत्वादि-भावाः (3) युगानुद्देश्य फलन्ति ॥ ८४ ॥

Kulluka Explained.

१. कर्मणां च काम्यानां &c.—N. B. This is the meaning of the phrase ‘कर्मणाम् आशिषः’। Here कर्मणां means काम्यानां कर्मणाम्—because the other two kinds of कर्म, viz., नित्य and नैतिक have little or no reference to फल or result. [For the different kinds of कर्म, see under Manu, II. 2]. आशिषः means प्रार्थनाः ; this is the technical meaning of आशिष्। Cf. ‘आशंसनम्—अपासन्य इष्टस्य अर्थस्य प्राप्तम् इच्छा’।—Kásiká.

२. ब्राह्मणादीनां—This is the meaning of ‘श्रोरिणाम्’।
३. शपानुयङ्ग &c.—The power of pronouncing a boon or a curse.

Notes.

अनुयुगम्—युगस्य सद्गमस्य इति अनुयुगम्—साद्गमे अययोभावः।

प्रभावः—भू + य = भावः। प्रजाण्टो भावः प्रभावः, प्रादिसमाप्तः।

श्रोरिणाम्—प्राणिनाम्, viz., of Brahmins, &c.

अन्ये कृतयुगे धर्मास्वेतायां द्वापरैऽपरे ।

अन्ये कलियुगे नृणां युगक्रासानुरूपतः ॥ ८५ ॥

Prose.—युगक्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, वेतायाम् [अन्ये धर्माः], द्वापरे अपरे [धर्माः], कलियुगे अन्ये [धर्माः] [भवन्त्] ।

Bengali.—সত্যাযুগে মন্ত্রবিজ্ঞের ধর্মঃ একজগ, ত্রেতাযুগে আর একজগ, দ্বাপরে অচক্রণ, এবং কলিযুগে পৃথক্ক্রণঃ। যুগক্রাসানুরূপে ধর্মভিত্তি ভিন্ন ক্রম হইয়া থাকে ॥ ৮৫ ॥

English.—One set of duties [is prescribed for men] in the Satya Yuga, a different one in the Tretá, a still different one in the Dwápara, and again, another set in the Kali Yuga. They are different in proportion to the decrease (i. e. inferiority) of the ages. 85.

Kulluka.—अन्य इति । कृतयुगे अन्ये धर्माः भवन्ति, वेतादित्पि युगाप-
न्यानुरूपेण धर्म-वैज्ञान्याम् (१) ॥ ८५ ॥

Kulluka Explained.

१. युगपत्त्वानुकृपेण &c.—The *dharma*s vary according to the decrease i. e. inferiority of the Yugas.

Notes.

धर्मः—Here धर्मः means not only 'Duties' but 'everything relating to an object.' 'धर्मशब्दो न धारादिवचन एव, किं सहिं ?—पदार्थ-युगमात्रे वर्तते'—Medbh.

युगज्ञासानुकृपतः—अनुग्रहं (ली. १८) रूपम् इति अनुकृपम्, प्रादिसमाप्तः—noun. अनुकृप + तस्—ततोयायाः। The पराशरसंहिता (१२१) reads युगकृपानुसारतः which gives a clearer meaning.

तपः परं क्रतयुगं चेतायां ज्ञानमुच्यते ।

द्वापरे यज्ञमेवाहुर्दानमिकं कल्पौ युगे ॥ ८६ ॥

Prose.—क्रतयुगे तपः परम् (==प्रधानम्) उच्यते, वीतायां ज्ञानं [परम् उच्यते], द्वापरे यज्ञम् एव [परम्] आहुः, कल्पौ युगे एकं दानं [परम्] [आहुः]।

Bengali.—সত্যাগ্রহে তপস্তা প্রধান ধর্ম, ত্রেতায় জ্ঞান, দ্বাপরে যজ্ঞ, এবং কলিযুগে দানই প্রধান ধর্ম, ইহা পশ্চিমেগণ বলেন ॥ ৮৬ ॥

English.—Austerity is declared to be the chief virtue in the Krita Yuga, knowledge [of the self] in the Tretá, sacrifice in the Dwápara and charity alone in the Kali Yuga. 86.

Kulluka.—तपः परमिति । यद्यपि तपःप्रस्तृत नि सर्वाणि सञ्जयुगेषु अनन्तरे यानि तथापि सत्ययुगे तपः प्रधानं—सम्भास्त्रमिति ज्ञाप्यते । एवमाक्षानं वे सायुगे, द्वापरे यज्ञः, दानं कल्पौ ॥ ८६ ॥

Notes.

It should be borne in mind that all the 4 items mentioned above, viz., तपस्, ज्ञान, यज्ञ and दान are to be regarded as धर्माः, and should therefore be performed in all the 4 Yugas, but what the present Sloka seeks to impress is that the particular धर्म mentioned with reference to the particular Yuga

is especially suited to and therefore recommended for that Yuga. Cf. Kull.—**तथा पि तपः प्रभूतीनि सर्वाणि सर्वयुगे द्वुलेयानि &c.**

Here a question arises as to the principle on which the enunciation of the superiority of a particular virtue in a particular Yuga, especially in the first two, is based. Kull. is silent on the point. Medh. and Nár. have explained it as follows :—The people of the सत्ययुग with their long and healthy lives are especially in a position to practise penance. The people of the वैतायुग being physically inferior to those of सत्ययुग would rather prefer to cultivate ज्ञान which, though entailing some hardship on the inner self, will not so much affect their weaker physical body. The people of the द्वापरयुग will be glad if a course much easier than the above two is prescribed for them, and hence यज्ञ has been held to be supreme in द्वापर। Last of all appear the people of the कलियुग—a people physically incapable, mentally unfit and intellectually crippled. The prescription of दान as the royal road to salvation is indeed a boon to them. We quote from Medh. below :—

[सत्ययुगे] तपः प्रधानं, तज्ज महाफलम् । दीर्घायुक्तो रोगवर्जिताः तपसि परमद्याः
भवन्ति इत्यनेन च भग्नायेण उच्यते । ज्ञानम्—अध्यात्मविषयम् । शशीरक्ते शान
अन्तर्नियं नाऽतिद्रुक्षरः । यद्युगे तु न महाक्लेशः इति द्वापरे यज्ञः प्रधानम् । दाने तु
न शशीरक्ते गः, न अन्तःसंयमः, न च अतीव विवरा उपयुज्यते ।—Medh.

दानमेकं कलौ युगे—Here the word एक is *not* emphatic. Here the शशीरक्त does not forbid other virtues for us in the Kali Yuga, but it rightly apprehends that we are good for nothing else.

सर्वस्यास्य तु मगस्य गुप्तार्थे स महाद्युतिः ।

मुख्यबाह्यपञ्चानां पुरुषक् कर्माण्यकल्पयत् ॥ ७८ ॥

Prose.—महाद्युतिः सः (= व्रक्ता) अस्य सर्वाय सर्वस्य गुप्तार्थे मुख्यबाह्य-
पञ्चानां पुरुषक् कर्माण्यकल्पयत् ।

Bengali.—यहातेजक्ष ब्रह्मा समर्थ स्ट्रिरक्षर्य मूथ, वाह, उक्त ओ पाद हहिते जात चतुर्कर्णेर पृथक् पृथक् कर्म्मेर व्यवस्था करियाछेन ॥ ८१ ॥

English.—For the preservation of all this creation the most resplendent Being assigned different duties to the different classes (Varnas) sprung from his mouth, arms, thighs and feet. 87.

Kulluka.—सर्वस्यास्येति । ‘सः’ ग्रन्था महातीजा अस्य सर्वेष्य समयस्य ‘अप्यौ प्राप्ताहुतिः’ इति न्यायेन रचायां (1) सुखादिजातानां ग्राहणादीनां विभायेन कर्माणि “दृष्टादृष्टार्थानि” (2) लिखितवान् ॥ ८७ ॥

Kulluka Explained.

1. अप्यौ प्राप्ताहुतिः &c.—[For the preservation of all this creation Brahmā assigned different duties to the different classes. But in what sense is it true ? How does it come to pass ? Ans.—It comes to pass] in the manner indicated in the maxim ‘अप्यौ प्राप्ताहुतिः &c.’ [which lays down that the duties of the Brāhmaṇas, &c., e. g. offering oblations to gods, are the indirect means of the maintenance of the world. For the maxim referred to, see Sl. 31. Kull. 3.]

2. कर्माणि दृष्टादृष्टार्थानि—कर्म्मे are of two kinds (i) दृष्टार्थ and (ii) अदृष्टार्थ । (i) दृष्टार्थ कर्म्मे are those the result (अर्थ) of which is a matter of direct perception (दृष्ट) in this world ; i.e., which has no special reference to the next world. (ii) अदृष्टार्थ कर्म्मे are those that make the doer entitled to some अदृष्ट to be reaped in some future birth.

Notes.

सर्वस्य सर्वेष्य = समयातः स्तुते ।

गुप्तार्थम्—गुप्तैर् (रचायै) इदम् इति गुप्तार्थं = रचार्थम् ।

महाद्युतिः—महती द्युतिः यस्य सः । द्युतिः=द्युत + इ । द्युत in लड्ड, third person, sing. gives अद्युतत् and अद्युतिष्ठ ।

सुखवाङ्मरुपज्ञानाम् = पद + क्रिप = पद = foot. ‘पदङ्गुशरणोऽस्त्रियाम्’—

अमरः । सुखं च वाह च ऊरु च पदै च इति सुखवाङ्मरुपतः—प्राणशङ्खलात् समाहार-वन्धः । तत्वात् जायन्ते ये ते सुखवाङ्मरुपज्ञाः; सुखवाङ्मरुपद—वन् + इ—कर्त्तरि । सुखज is ग्राहण, वाहज is चक्रिय, ऊरुन is वैश्व, and पज्ञ is शुद्ध ।

Cf. the Rik—ब्राह्मणोऽस्य सुखमासौत् &c. quoted under Sl. 31.
Kull. Expl. 6.

अकल्पयत्—कल्पितवान्, अवस्थापितवान्। Students belonging to the twice-born classes should remember here the use of the word अकल्पयत् in the Mantra सूर्याचन्द्रमसौ धाता वथापूर्वम् अकल्पयत् &c. In both cases it should be remembered that the अवस्थास had some beginning, but the *cycle* of those अवस्थास in the different creations is eternal.

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहच्छैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Prose.—[सः] ब्राह्मणानां [सम्बन्धे] अध्ययनम् अध्यापनम् यजनं याजनं दानं प्रतिग्रहं च एव अकल्पयत् ।

Bengali.—অধ্যাপন, অধ্যাপন, যজন, যাজন, দান এবং প্রতিগ্রহ [এই কর্যকৃতি কর্তৃ] তিনি ব্রাহ্মণের জন্য দায়শা করিগ্রহেন ॥ ৮৮ ॥

English.—Studying and teaching [the Veda], sacrificing for their own benefit and for others, and giving and receiving [gifts]—these he ordained for the Brāhmaṇas. 88.

Kulluka.—अध्यापनस्ति । अध्यापनादीनाम् इह सदिप्रकरणे स्फटिविशेष-
तया अभिधानम् (१), विविक्षेषासुत्तरत भविष्यति (२) । अध्यापनादीनि षट् कर्माणि
ब्राह्मणानां कल्पितवान् ॥ ८८ ॥

Kulluka Explained.

1. अध्यापनादीनाम् इह &c.—[The duties of the different classes, viz.] अध्यापन, अध्ययन &c. [as will be enumerated in this and in the succeeding Slokas] are mentioned here as being a phase of creation. [That is, the present Sloka does not *ordain* but simply enumerates that these are the duties of so and so. In other words, the present sentence is an indicative statement and not an *imperative* one. To complete the narration of creation the creation of these duties also should be mentioned.]

2. विधिस्तु &c.—The imperative विधि will be *ordained* later on (viz. in Chapter X, Sl. 75, &c.).

Notes.

यज्ञ is the act of sacrificing and याजन (यज्ञ+यज्) is the act of officiating as priest in a sacrifice.

प्रतियह = यहन् or acceptance of gifts, of course from holy or recommended persons. Cf. विष्वराज्ञ प्रतियहः (Manu, X. 76.)

N. B. The 6 duties enunciated here comprise 3 couples, each one in the couple being the counterpart of the other. Thus, अज्ञयन is the counterpart of अआपन, यज्ञन of याजन, and दान of प्रतियह।

प्रजानां रक्षणं दानमित्याध्ययनमेव च ।

विषयेष्वप्रमत्तिष्ठ (क) चत्रियस्त्र ममासनः ॥ ८८ ॥

Prose.—[सः] चत्रियस्त्र [ममासने] प्रजानां रक्षणं दान इत्याध्ययनम् एव च विषयेषु अप्रसक्तिं च ममासनः [अकल्पयत्] ।

Bengali.—প্রজাপালন, দান, যজ্ঞ, অধ্যয়ন, এবং বিশেষজ্ঞতাগে অপ্রসক্তি, ক্ষত্ৰিয় জন্ম তিনি সংকল্পে এই কয়েকটা কর্মের বিধান কৰিয়াছেন ॥ ৮৯ ॥

English.—Protection of the people, charity, sacrifice, [Vedic] study and absence of attachment to sensuous objects—these in short [he ordained] for the Kshatriyas. 89.

Kulluka.—प्रजानासिति । प्रजारच्छादीनि चत्रियस्त्र कर्माणि काल्पयत्वान् । 'विषयेषु' गात-गृथ-बनितोपभोगादिषु 'अप्रसक्तिः'—तेषां पुनःपुनरसेवनम् (ख) (१) । 'ममासनः' संचेपेण ॥ ८८ ॥

Kulluka Explained.

1. गौतमृथवगितोपभोगादिषु अप्रसक्तिः—तेषां &c.—अप्रसक्तिः in गौतमृथ &c., means the absence of frequent enjoyment of those things (तेषां, viz., गौत, घृत, &c.)

(क) विषयेष्वप्रमत्तिष्ठ—B, Bh, Bk, G, M, P, V.

(ख) पुनरसेवनम्—A, Bk, G, M, P, V.

Notes.

इज्याऽध्ययनम्—समाहार-इन्द्रः। इज्या = यज + क्षय—भावे।

समाचरतः—In brief. समाच + तस्-हृतीयायाः स्थाने। [हृतीया was due by the rule 'प्रश्नात्मादिव्यय &c.']

N. B. On the expressions विषयेषु अप्रसक्तिः the commentator Sarvajna-Náráyana argues that although this point is applicable to all the castes, it is specially mentioned here in connection with the Kshatriyas, because, they being members of the ruling race, not only their own individual welfare, but the welfare of the whole kingdom depends on their doings. “यद्यपि विप्रादिरपि एतत् अवश्यं कार्यं, तथापि विप्रादीनां व्यवस्थे न अपकर्त्याम्—य एव व्यवसनी तस्यै व नायः। राजस्य व्यवसायाणां राजस्यै व विनाशः इत्येतदर्थम् अव उक्तम्”।—Sarvajna-Náráyana.

पशुनां रक्षणं दानमिच्छ्याऽध्ययनमेव च।

बणिकपदं कुसौददच्च वैश्यस्य कषिमेव च ॥ ६० ॥

Prose.—[सः] वैश्यस्य [सत्त्वस्वं] पशुनां रक्षणं, दानम्, इज्याऽध्ययनम् एव च, बणिकपदं, कुसौददं च, क्षिम् एव च [अकल्पयत्]।

Bengali.—পশুনামিতি, দান, যজ্ঞ, অধাগ্রন, বাণিজা, কুসৌদ এবং কৃষিকর্ম তিনি দেশের জন্য বাসন্ত করিয়াছেন ॥ ১০ ॥

English.—Tending cattle, bestowing gifts, sacrifice, [Vedic] study, trade, money-lending on interest, and agriculture—these he [ordained] for the Vais'yas. 90.

Kulluka.—पशुनामिति । पशुपालनादीनि (क) वैश्यस्य कल्पितवान् । ‘बणिकपदं—स्थलजलादिना बणिजः’, ‘कुसौद’—बड়া ধনপ্রযোগः (১) ॥ ৬০ ॥

Kulluka Explained.

- कुसौद &c.—कुसौद means 'laying out money on interest (डब्बि)'।

(क) पशुना पालनादीनि—All except A.

Notes.

बणिकपथम्—पण + इजि = बणिक् । इजि प्रत्ययः, पकारस्य वकारः, by the औरादिक rule 'पणोरादेय वः' । बणिजां पण्याः, बणिकपथः, तस्मै । ऋक्पूरव्यूहः इत्यादिना समाचारः अच् । The business of merchants, i. e., trade. The word बणिक् comes from the root पण and should, therefore, be reasonably spelt with ण and not व । ष is more akin to [वर्णीय] व than to [अन्तःस्थ] व ।

कुसीदम्—कुस + ईद (औरादिकः) । The word is also spelt with श and ष ।

एकमेव तु शुद्रस्य प्रभुः कर्म्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ८१ ॥

Prose.—प्रभुः (=ब्रह्म) शुद्रस्य तु एतेषाम् एव वर्णानाम् अनसूयया शुश्रूषाम् [इति] एकम् एव कर्म्म समादिशत् ।

Bengali.—অসুরাবর্জনপূর্বক প্রদেশীক পূর্বৰ্ণীক বর্ণত্বের সেবা এই একমাত্র কর্ম্ম আভু (অজাগতি) শৃঙ্খলাকে নির্দেশ করিয়াছেন ॥ ১১ ॥

English.—The Lord assinged only one duty to the S'ûdras, viz., ungrudging service unto these [three] castes. 91.

Kulluka—एकमेव विति । प्रभुत्रिद्वा शुद्रस्य ब्राह्मणादि-वर्णतय-परिचर्यात्मकं कर्म्म लिङ्घितवान् । एकमेविति प्राधान्यप्रदर्शनार्थं, दानादेरपि तस्य विहितलात् (१) । ‘अनसूयया’ गुणानिन्दया (२) ॥ ८१ ॥

kulluka Explained.

1. एकमेव &c.—एकमेव does not mean that 'this is the *only* duty', but it simply implies the importance of the thing to which it refers, viz. शुश्रूषा ; for, [general duties like] दान, &c., have also been prescribed in his case.

2. गुणानिन्दया—Without finding fault with them ; hence, ungrudgingly. The word अन्तया is technically defined as follows —‘गुणिनि दीषविकारणम् अन्तया’ ।

अनसूया—असू॒ + यक् (कर्त्तुदिवात्) = अत्य (धातुः) । असू॒ + अ (भवि), ततः स्त्रियाम् आप् । = असूया ।

जर्हं नामेष्यतरः पुरुषः परिकौर्चितः ।

तस्माच्चेष्यतमं त्वस्य मुख्यमुक्तं स्वयम्भवा ॥ ६२ ॥

Prose.—पुरुषः नामः जर्हं मेष्यतरः [स्वयम्भवा] परिकौर्चितः, त्वस्य मुख्यं तु तस्मात् (=मेष्यतरात् अशात्) [अपि] मेष्यतमम् [स्वयम्भवा] उक्तम् ।

Bengali.—নামিতে উক্তদেশ হইতে পুরুষ পরিকৃতর কৌর্চিত হন। আবার, ইহার মুখ পূর্বোক্ত অংশ হইতেও পরিকৃতর, যথাস্তু এই কথা বলিয়াছেন ॥ ৯২ ॥

English.—A person is said by the Self-born to be holier from above the navel. Then again, his mouth is said to be still holier than that. 92.

Kulluka.—इदानीं प्राधान्ये न सर्वे रचार्थलाद् ब्राह्मणास्य, तदुपक्रमधर्माभिधानवात् (क) च अयं शास्त्रस्य, ब्राह्मणास्य स्तुतिमात्र (।)—जर्हंनिति । मर्ज्वतः एव पुरुषो मेष्यः, नामेष्यहं म अतिशयेन मेष्यः, ततोऽपि सुखमस्य मेष्यतमं, असूया उक्तम् ॥ ६२ ॥

Kulluka Explained.

1. इदानीं प्राधान्ये न &c.—As the Brahmins chiefly contribute to the maintenance of creation, and as the Brahmins are teachers of धर्म to be dealt with in this S'āstra, the author now proceeds to dilate on the excellence of the Brahmins. [इदानीं is connected with आह ।]

Notes.

जर्हं—अव्ययम् ; upwards, above.

नामः—दिक्शब्दयोगे धर्मी ; जर्हं म् इति दिक्शब्दः ।

पुरुषः—A person. Here it may also refer to परमपुरुष *in particular.*

मेष्यतरः—अथम् अनयोः अतिशयेन मेष्यः इति मेष्यतरः, मेष्य + तरप् ।

तस्मात् मेष्यतमम्—‘तस्मात्’ = [मेष्यतरात्] नामेष्यहं प्रदेशात् । Instead of मेष्यतमम् we should say [अतिशयेन] मेष्यतमम् (still more holy). When

(क) तदुपक्रमात् धर्माभिधानात्—A. तदुपक्रमात् कर्माभिधानवात्—S.

more than two things are in a state of comparison, तद् and तम् are equally correct for the last of them. [See Bhāshya on the rule ‘अतिशयं तमविष्टनौ’] But तम् with तथात् is open to criticism.

N. B. According to commentators, तथात् here does not mean ‘therefore’ as put by Doctors Bühler and Burnell [as well as Prof. Goswami]. The commentators have rendered the word तथात् by ततः अपि। The addition of the word अपि makes the sense clear. Nandana’s language is clearer—‘तथात्—नाभूरुद्धृ प्रदेशात्’।

The sense is that the entire body of a being is holy, and the part above the navel is holier, and the mouth is the holiest.

N. B. For advanced students only :—

Gangādhara’s explanation of the word तथात् is the same as above. But in dividing the entire body according to the different degrees of holiness, he has differed from the other commentators. We quote from him below :—

‘पुरुषः खलु सर्वः एव आपादमक्षकम् असीध्य-सीध्य-मीध्यतर-मीध्यतमः । तत् जानुभ्याम् अधसात् असीध्यः, तत् जाई॒म्—अधसात् नामः—सीध्यः, नाभे॒रुद्धृ मीध्यतरः, कर्णाद्धृ मीध्यतमः इति । ‘तथात्’ अस्य पुरुषस्य नाभे॒रुद्धृ कर्णात्तात् मीध्यतरात् मीध्यतमं सुखं ‘खयश्चुवा’ नारायणं उक्तम् । तेन पद्मां जातः शूद्रस्तु असीध्यः, जह्यां जातो देशो मीध्यः, वाङ्मयो तु जातः चत्विर्यो मीध्यतरः, उत्तमाङ्गो ब्राह्मणो मीध्यतमः’ ।—Gangādhara.

उत्तमाङ्गोऽवाज्ञैप्रष्टगद् ब्रह्मण्यैव धारणात् ।

सर्वस्यैवास्य सर्वस्य धर्मतो ब्राह्मणः प्रभुः ॥ ८६ ॥

Prose.—उत्तमाङ्गोऽवात् ज्यैष्टात् ब्रह्मण्यैव धारणात् ब्राह्मणः अस्य सर्वस्य धर्मतः प्रभुः [भवात्] ।

Bengali.—উত্তমাঙ্গ (মুখ) হইতে উৎপত্তি, জোড়াই এবং বিশিষ্টবেদজ্ঞানহেতু ব্রাহ্মণ এই সমগ্র পৃষ্ঠাগতের ধর্মীয়দেশ বিষয়ে অঙ্গু । ৯৩ ।

English.—On account of his origin from the best limb [of Brahmá], seniority in birth, and [a super-eminent] possession of the Vedas, the Bráhmaṇa is the leader of all this creation in matters of religious instruction. 93.

Kulluka.—ततः किम् अतः आह (१)—उत्तमाङ्गेहवादिति । ‘उत्तमाङ्ग’
सुखं ; तदुक्तवत्तात्, अव्याप्तिभ्यः पूर्वोत्पत्तवत्तात्, अव्याप्तनव्याख्यानादिवृक्तस्य
अतिशयेन वेदस्य धारणात् (क) (२), सर्वस्यात् जगतो धर्मानुशासने (ख) (३)
ब्राह्मणः प्रभुः । ‘संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः’ [मतु १०३] (४) ॥६३॥

Kulluka Explained.

१. ततः किम् ? अतः आह—[It has been stated in the previous Sloka that the mouth is the holiest part of the body. But] what does that statement lead to ? So the author says—

२. अव्याप्तनव्याख्यानादिवृक्तस्य &c.—N. B. One of the grounds for the superiority of the Bráhmana to the other castes is that he holds in him the Vedas (वेदस्य धारणात्) । But here it may be asked that this is true not only of the Bráhmana, but of the other twice-born castes also. So Kull. explains वेदस्य धारणात् as अतिशयेन वेदस्य धारणात् । He also adduces a reason for his addition of the word अतिशयेन । The reason is that the Vedas certainly do reside in other castes also, but the Vedas with their teaching (अव्याप्त) and explanation (आख्यान), &c., are to be found in the Bráhmana only. Herein lies the superiority (अतिशय) of the Bráhmana.

३. धर्मानुशासने—Kull., following Medh. and Gov., takes the तस् in धर्मतः in the sense of उन्नी and explains it as धर्मानुशासने (i.e. in matters of धर्म) । Nandana explains धर्मतः as न्यायतः ‘reasonably,’ ‘by right’.

४. संस्कारस्य &c.—Kull. here supplies from Manu, X. 3 an additional ground for the Bráhmana’s superiority.

(क) वेदधारणात्—A, B, Bh, G, M, V.

(ख) All read धर्मानुशासने । We have, however, ventured to alter it into सर्वम् (by dropping the न) on the strength of Medh. and Gov. whom Kull. evidently follows. Medh. has धर्मे प्रभुः and Gov. has धर्मानुशासने प्रभुः ।

तं हि स्वयम्भूः स्वादास्यात्पस्तमादितोऽस्तु जत् ।

हृष्टकव्याभिवाच्चाय सर्वस्यास्य च गुप्तये ॥ ८४ ॥

Prose.—हृष्टकव्याभिवाच्चाय सर्वस्य अस्य गुप्तये च स्वयम्भूः तपः तदा रक्षात् आसात् तं (= ब्राह्मणं) हि आदितः (= आदौ) अस्तु जत् ।

Bengali.—शश्वत् उपर्गत्रपश्चिम (नेप्रतोदेशे दीप्यमान) हत् । (पितृगणेर उत्तरेशे दीप्यमान) कबोर अभिवहनेर निमित्त एवं एই समये जगतेर रक्षात् निमित्त ऊहाके (डाक्षण्यके) शीत्र मूर्ख हइते मर्ति अथवे स्तुति करिबाब्हेन ॥ ८४ ॥

English.—The Self-existent Brahman, by the performance of austerities, produced him (Bráhmaṇa) from his own mouth first of all, for presenting offerings to gods and the Manes, and for the preservation of all this world. 94.

Kulluka.—कसोत्तमाङ्गाद्यसुखात् इत्यत आह—तं हि स्वयम्भूरिति । तं ब्रज्ञा आत्मीयसुखात् (१), दैवपित्र-हृष्ट-कव्य-वहनाय (२) तपः तता सर्वस्य जगती रचायै च “क्वियादिभ्यः” प्रथमं छुट्टवान् ॥ ८४ ॥

Kulluka Explained.

1. आत्मीयसुखात्—N.B. आत्मीय here does not mean ‘a relative’, but ‘own’ (स्वकीय) ।

2. दैवपित्र &c.—‘For carrying हृष्ट belonging to the Devas, and कव्य belonging to the Pitrīs ; i.e., for carrying हृष्ट to the gods and कव्य to the Manes (पित्रः) । N. B. हृष्ट is an oblation of food (sometimes oblations in general) offered to the gods. कव्य is an oblation of food offered to the Manes.

Notes.

स्वयम्भूः = ब्रज्ञा, but here it refers to ब्रज्ञा, the two being almost identical.

आदितः—प्रथमस् । आदि + तस्—सप्तम्यः ।

हृष्टकव्याभिवाच्चाय—हृष्टते दैवेभ्यः इति हृष्टम् । कृयते (निवेदयते) पितृभ्यः इति कव्यम् । ‘हृष्टकव्ये दैवपैते चन्द्रे’ इत्यमरः । (See Kull. Expl. 2, N. B.). हृष्ट च कव्ये हृष्टकव्ये, तयोः अभिवाच्चाय इति हृष्टकव्याभिवाच्चाय तद्यै ।

अभिवाच्छम्—अभि- वह + अत् - भाववाच्ये । So, अभिवाच्छम् = अभि-
वहनम् । Medh. observes—अभिवाच्याय इति भावि ज्ञातः कथेन्द्रिन् इट्टजः,
सकर्क्षकलात् वहते ।—The ज्ञात् affix अत् here in भाववाच्ये is somehow
or other (कथेन्द्रित्) to be justified. It should not have been so,
as the root वह is सकर्क्षक ।

गुरुवी—रक्षायै । गुप (रक्षणे) + क्षि ।

यस्यास्येन सदाश्वलिं हव्यानि विदिवौकसः ।

कव्यानि चैव पितरः विं भूतमधिकं ततः ॥ ८५ ॥

Prose.—यस्य आस्येन विदिवौकसः सदा हव्यानि अश्वलि, पितरः च एव
कव्यानि [सदा अश्वलि] किं भूतं ततः अधिकम् [भवेत्] ?

Bengali.—যোহার মুখ্যারা ত্রিদিবাসী মেঘগণ নিত্য হবা ভোজন করেন, ও
গভৃতগণ নিতা কব্য ভোজন করেন তাহা অপেক্ষা কোন্ পর্যার্থ প্রেষ্ঠ ? ॥ ১৫ ॥

English.—What being is superior to him through whose
mouth the gods and the Manes regularly get (lit. eat) oblations
offered to them ? 95.

Kulluka.—पूर्वीकाह्यकायवहनं स्याहयति—यस्यास्येनेति । यस्य विप्रस्य
सुखिन आज्ञादी सर्वदा द्विवा हव्यानि पितरस्य कव्यानि मुख्यते, ततः अन्यत् प्रकाशतम
भूतं किं भवेत् ॥ ८५ ॥

Notes.

विदिवौकसः—हृतीया दीः इति विदिवः, षष्ठीद्वादिलात् साधु, धुम्भ' लोकात् ।
यद्वा, नयः (व्रश्वविष्णुमहिन्द्राः) दीप्तिलिं प्रौड्डलिं अत इति विदिवः—विदिव + क-
अधिकरणे । ‘घजर्द्य ज्ञ-विधानम्’ । विदिवः (स्वर्गः) ओकः (निवासः) दीपां
ते विदिवौकसः—द्विवाः ।

For हृत्य and कव्य, see the previous Sloka.

भूतम्—Not only शारी as Rāgh. and Rāmachandra take it,
but 'things generally' in which sense it must be taken in the
next Sloka. The word भूत would thus include even such अप्राकृती
things as अभि, तुलसी, &c.

भूतानां प्राणिनः शेषाः प्राणिनां बुद्धिजीविनः ।

बुद्धिमत्सु नराः शेषा नरेषु ब्राह्मणाः सृताः ॥ ८६ ॥

Prose.—भूतानां प्राणिनः शेषाः, प्राणिनां बुद्धिजीविनः [शेषाः], बुद्धिमत्सु नराः शेषाः, नरेषु ब्राह्मणाः [शेषाः] सृताः ।

Bengali.—শব্দবৰ্জনসমাপি স্তুতগণের মধ্যে যাহাদের প্রাণ আছে, তাহারা শেষে লাভিত্বিতের মধ্যে যাহারা বুদ্ধিজীবী তাহারা শ্রেষ্ঠ । বুদ্ধিজীবীর মধ্যে সন্মুখ্য শ্রেষ্ঠ । যন্মোর মধ্যে ব্রাহ্মণ শ্রেষ্ঠ । ১৫ ॥

English.—Of all creations, those which are endowed with animation are said to be excellent ; of the animate, those which subsist by intelligence [are excellent] ; of those endowed with intelligence, men are excellent ; and of men, the Brâhma-nas [are excellent]. 96.

Kulluka.—भूतानामिति । भूतारव्यानां (क) (१) स्थावरजडमानां मन्त्रे 'प्राणिनः' कौटादयः शेषाः, कदाचित् सुखलीशात् (२) । तेषामपि 'बुद्धिजीविनः' साध्य-निरध-दिशोपसर्पणपसर्पणकारिणः पश्चादयः (३) । तेषोऽपि मनुष्याः, प्रकटज्ञान-सम्बन्धात् । तेषोऽपि ब्राह्मणाः, सर्पनपूज्यतात्, अपवर्गाविकारयोग्यतात् (४) ॥ ८६ ॥

Kulluka Explained.

1. भूतारव्यानाम्—[Kull. takes the word भूतानाम् in its secondary sense and replaces it by भूतारव्य meaning those that are composed (आरव्य) of the Bhûtas ; i.e., all material things movable and immovable.

2. कदाचित् सुखलीशात्—Because they (कौटादयः) can feel pleasure (rather more clearly than plants). [N. B. We should add the words 'more clearly' as we should not forget that plants also can feel. Cf. Manu, I. 49. Medh. observes ते (प्राणिनः) शेषाः, ते हि पद्मन् सुखम् अनुभवन्ति ।]

३. सार्थ-निरर्थ-देशीपसंपर्यापसंपर्यकारिणः—Those who can move towards a place conducive to their well-being, and can recede from a place detrimental to their interest.

४. अपवर्गाधिकारयोग्यतात् च—And on the ground of their being fit to have final emancipation or अपवर्गे।

Notes.

भतानाम्, प्राणिनाम्—निर्वारणे ६४३।

बुद्धिमत्सु, लरिपु—निर्वारणे ७८३।

बुद्धिजीविनः—बुद्धा जीवलि ये ते इति बुद्धि-जीव + गिनि।

ब्राह्मणेषु च विदांसो विहतसु क्षतवृद्धयः । १

क्षतवृद्धिषु कर्त्तारः कर्त्तृषु ब्रह्मवेदिनः (क) ॥ ८७ ॥

Prose.—ब्राह्मणेषु च विदांसः [श्रेष्ठः] &c.

Bengali.—জাক্ষণিগের মধ্যে বিদান শ্রেষ্ঠ, বিদানবিগের মধ্যে কুত্বক্ষিগণ (অবৰ্ণ পাত্রাঙ্গাসুষ্ঠানে বাঁশদেশ কর্তৃব্যাতা জয়গ্রাজে তাঁহাতা) শ্রেষ্ঠ, কুভ্যক্ষিগের মধ্যে কাৰ্য্যোৱ অনুষ্ঠান শ্রেষ্ঠ। অনুষ্ঠানিগের মধ্যে উক্তজ্ঞ শ্রেষ্ঠ ॥ ১৭ ॥

English.—Of the Brâhmanas, the learned are excellent; of the learned, those who recognise the necessity of performing the prescribed duties [are excellent]; of those who recognise their duties, those who actually perform them [are excellent]; and of the performers, those who know Brahman [are excellent] 97.

Kulluka.—ब्राह्मणेषु चेति । ब्राह्मणेषु मध्ये विदांसः, महाफलज्योतिष्ट-
मादि-कर्माधिकारित्वात् (१) । तैस्योऽपि 'क्षतवृद्धयः'—चनागतैरपि (ख) "क्षतं स्या"
इति बुद्धियैवां—शास्त्रीकानुषासिनेषु उत्पन्नकर्त्तृव्यातुवृद्धयः इत्यर्थः (२) । तैस्योऽपि
अनुष्ठानात्, हिताहितप्राप्तिपरिहारभागित्वात् (३) । तैस्योऽपि ब्रजाधिदः,
सोचभागित्वात् (ग) ॥ ८७ ॥

(क) ब्रह्मवादिनः—A and some of the commentators.

(ख) चनागतैरपि (ख)—A.

(ग) सोचभागित्वात्—All except P.

Kulluka Explained.

१. महाफलज्योतिषीमादि &c.—Because they are eligible for performing ज्योतिषीम, &c., which produce great merit.

२. अनागतेऽपि &c.—Those who deem the prescribed performances to be [already] performed by them; i.e., who have acquired a sense of duty in the performances enjoined in the S'ástras. [N. B. Kull. takes the word कृत in the text as an instance of 'सिद्धवत् निर्वैशः'.] He means that a good man, whenever he comes across a विधि, is sure that it will be performed by him, and the said work may, for all practical purposes, be regarded as *already performed*. So the word कृतव्यः means—those that have acquired a sense of duty in the performances enjoined in the S'ástras.

५. हितसंहितप्राप्ति &c.—Because they can have recourse to what is good (हित), and avoid (परिचार) what is bad (अहित)।

Notes.

कृतव्यः—कृता परिनिषिता बुद्धिः विषयं ते कृतव्यः। Those who have made up their mind; these people cannot be led astray by the Buddhas, &c.—Medh.

Or, 'कृतं (कर्तव्यम्) सत्य इदम्' इति बुद्धिः विषयं ते कृतव्यः। Those who have acquired a sense of duty in the performances enjoined in the S'ástras.—Gov. and Rágh.

For the view of Kull., see Kull. Expl. 2.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शास्त्रती।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ८८ ॥

Prose.—विप्रस्य उत्पत्तिः एव धर्मस्य शास्त्रती मूर्तिः। हि (= यतः) सः धर्मार्थम् उत्पन्नः ब्रह्मभूयाय कल्पते।

Bengali.—ব্রাহ্মণের [কৃতি দূরের কথা] কেবলমাত্র উৎপন্নিই ধর্মের অবিমুখ মূর্তিপ্রকল্প। কারণ, ব্রাহ্মণ ধর্মের নিমিত্ত উৎপন্ন হইয়া ব্রহ্মত লাভ করিবার বোগ্য হন। ১৮।

English.—The very birth of a Brâhmaṇa is an imperishable embodiment of Dharma ; for, being born for the sake of Dharma, he is fit to attain to the state of Brahman or final liberation. 98.

Kulluka.—उत्पत्तिरेवति । ब्राह्मणदेहजन्मसाक्षेत्र (१) धर्मस्तु शरौरम्
अविनाशि, यच्चादसौ धर्मार्थं जातः—“धर्मांशुरुद्धीतामज्ञानेन” नोक्ताय
सम्पदते (२) ॥ ९८ ॥

Kulluka Explained.

१. ब्राह्मणदेहजन्मसाक्ष एव—The mere birth of the *body* of a Brâhmaṇa, i.e., the mere birth of a Brâhmaṇa.

N. B. (i) The word देह here, although apparently redundant, has been used by Kull. in contrast with गुण, &c. Cf. Medh.:—‘गुणान् अपहाय जन्म एव’ ।

(ii) The compound जन्मसाक्ष means जन्म एव । So, the word एव in जन्मसाक्षेत्र is more or less redundant. But the words भाव and एव are often used together for the sake of emphasis. Or the word here may be भावा (=परिमाण) and not भाव ।

२. धर्मांशुरुद्धीतामज्ञानेन &c.—Is rendered entitled to final emancipation by means of आत्मज्ञान (knowledge of the Supreme Soul) helped by (i.e. coupled with) Dharma.

Notes.

ग्राश्वत—ग्राश्वत + भौप, स्तियास् । For the derivation of ग्राश्वत, see Sl. 13.

धर्मार्थम्—विशीर्णं जन्मना उपनयनेन संस्कृतः ।—Medh.

ब्रह्मभूयाय—ब्रह्मणः भावः इति ब्रह्मन्—सू+क्षय्—भावे, by the rule ‘भूये भावे’ । The चतुर्थीं in ब्रह्मभूयाय is by the rule ‘कृपि सम्पदाने च’ ।

Like the words क्रुष्णकार, &c., the word ब्रह्मभूय is an instance of उपपदसमाप्त । [N. B. Those who will be startled by this view are referred to शब्दशक्ति-प्रकाशिका, समाप्तप्रकरण, last Kârikâ.] The analogy is clear. कार without being preceded by an उपपद

e.g. कृष्ण, &c., is never used ; भूत् also without being [preceded by an उपद e.g. व्रजन् is never used.]

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।

ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये ॥ ९८ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते [तस्मात् तस्य उत्पत्तिः धर्मस्य शाश्वती मूर्त्तिः] । [सः] सर्वभूतानां धर्मकोषस्य गुप्तये ईश्वरः [भवति] ।

Bengali.—যেহেতু, ব্রাহ্মণ জন্মাত্তেই পৃথিবীতে সর্বশক্তি হন। ব্রাহ্মণ সকল আপীর ধর্মকল্প ইচ্ছাপূর্বক ব্রহ্মান্দেশকে সর্বশক্তি। ১৯।

English.—[The mere birth of a Brāhmaṇa is an embodiment of Dharma] because the Brāhmaṇa is born as the chief of all in the world. He is the chief to guard the treasure of Dharma of all creatures. 99.

Kulluka.—ब्राह्मणः इति । यस्काइ ब्राह्मणो जायमानः पृथिव्याम् ‘अधि’ उपरि भवति, येष इत्यर्थः । सर्वभूतानां धर्मसमूहरच्चायै प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्वधर्माणाम् (१) ॥ ९८ ॥

Kulluka Explained.

i. ब्राह्मणोपदिष्टत्वात् &c.—[A Brāhmaṇa is regarded as धर्मरच्चायै प्रभुः], because all the धर्माः are to be taught by Brāhmaṇas.

Notes.

हि—Kull., following Gov., takes the word हि here to denote हेतु—the present sentence being connected with the first line of the previous Sloka.

ब्राह्मणः पृथिव्याम् अधि—पृथिव्याम् takes एमी (in connection with the कर्मप्रवचनीय अधि) by the rule ‘यस्मात् अधिकम्, यस्य च ईश्वरवचनं तत्र सप्तमी’ ।

In the above rule the phrase यस्य ईश्वरवचनम् is explained in two ways, and we get एमी here either in पृथिवी or in ब्राह्मण। Thus, ब्राह्मणः पृथिव्याम् अधि, or पृथिवी ब्राह्मणे अधि ।

अषि is here a कर्त्तव्यनीय by the rule अविरोधे ।

धर्मकीपस्य—कोषः = Treasure.—‘कीरीजस्त्रा कुद्दलि खड्गपिचानिर्दोषं दिव्ययोः’ इति असरः ।

सर्वे स्वं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम् ।

अैषेग्रनाभिजननेदं सर्वं वै ब्राह्मणोऽर्हति ॥ १०० ॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य स्वं (=स्वकीयम् इव) । [वस्त्रात्] अैषेग्रनाभिजनने [च] ब्राह्मणः इदं सर्वं वै अर्हति ।

Bengali.—পৃথিবীৰ যাহা কিছু ধন তাত্ত্ব সমষ্টই ব্রাহ্মণেৰ [একঝৰণ] নিজৰ : [কাঠে] উৎকৃষ্ট জয়ন্তবলুন প্রেরণ হতু ব্রাহ্মণ সমষ্টই পাইবাৰ বোগা ॥ ১০০ ॥

English.—Whatever exists in the world is [so to say] the property of the Bráhmana. [For] by virtue of his superiority due to high birth, the Bráhmana is entitled to it all. 100.

Kulluka.—सर्वं खनिति । यत् किञ्चिज्जगहर्ति धर्मं तद् ब्राह्मणस्य स्वम्, इति स्तुत्या उच्चते (१) । खन् इव ‘स्वं’, न तु खन् एव, ब्राह्मणस्यापि मनुना स्त्रेयस्य बद्यमाणाणात् (२) । अस्माद् (क) ब्रह्मसुखोऽवलेन अभिजनेन नेष्ठतया (३), सर्वं ब्राह्मणः अर्हति—सर्वप्रह्यणीयः भवत्येव । ‘वै’ अवधारणे ॥ १०० ॥

Kulluka Explained.

1. इति स्तुत्या उच्चते—This is said by way of compliment ; [i.e., it is not as forcible as a विद्धि] This sense is made clear by the use of the word अर्हति in the text.]

2. खन् इव—स्वं &c.—The word खन् in the text means स्वम् (like unto his own), and not खन् एव (exactly his own) ; for, Manu himself speaks of thefts in connection with Bráhmanas later on (Ch. VIII, 338 ; XI, 100 ; &c.). [If everything in this world *really* belonged to the Bráhmana how could you ever charge him with theft ?]

(क) तस्मात्—All except A. But as the sense demands, we have altered तस्मात् into वस्त्रात् which is the word used by Gov.

३. ब्राह्मुखोऽवत्वेन &c.—On account of his superiority due to high lineage as being produced from the mouth of Brahmá.

N. B. Almost all have taken शैष्टेन and अभिजनेन as *two* हेतु (of अहंति), but a careful examination of the two words, as well as the inversion of their order by Kull. without the addition of a 'क' leads us to infer that Kull. takes them as *one* हेतु—अभिजनेन being the हेतु of शैष्टय and not of अहंति ! Gov. reads शैष्टेन अभिजनेन which, though a different thing, favours our interpretation.

Notes.

स्वम्—धनम्। 'स्तो जातावाक्मनि स्वं विष्वासीयै, स्वोऽस्त्रियां धने' इत्यमरः ।

अभिजनेन—अभि—जन + भज्—भावै । 'जनिष्वधीश' इति सुविष्य भज्ञाभावः ।

शैष्टेन अभिजनेन—See Kull. Expl. 3, N. B.

अहंति—The use of this word implies that the present Sloka is not a विधि, but a mere compliment to the Bráhmaṇa.

स्वसेव ब्राह्मणो भुज्ञते स्वं वस्ते स्वं ददाति च ।

आनृश्यस्याद् ब्राह्मणस्य भुज्ञते हीतरे जना ॥ १०१ ॥

Prose.—ब्राह्मणः स्वम् एव (= स्वकीयम् इव) भुज्ञते, स्वं वस्ते, स्वं च ददाति । ब्राह्मणस्य आनृश्यस्यात् हि इतरे जनाः भुज्ञते ।

Bengali.—ब्राह्मण यাহা কিছু তোজন করেন, এবং যাহা কিছু পরিধান করেন তাহা [অস্থের হইলেও] তাহার [একঙ্গপ] নিজস্ব । [অন্যের দ্রব্য অপরকে দান করিলেও] তিনি নিজের জগতেই দান করেন । ব্রাহ্মণের করণাবশতঃ অনালোকে তোজনা করিতে পার ॥ ১০১ ॥

English.—Whatever the Bráhmaṇa eats, whatever he wears, and whatever he gives away is his own. Indeed, it is through the goodness of the Bráhmaṇa that the other people enjoy what they have. 101.

Kulluka.—खमेवेति । यत् परस्याप्यद्वं ब्राह्मणी सुड्के, परस्य च वस्त्रे परिधृते, परस्य गटहीला अन्यस्य ददाति, तदपि ब्राह्मणस्य खमिव—पूर्ववत् स्मृतिः (१) । एवं सति ब्राह्मणस्य काशग्राहात् अन्ये भोजनादिकं कुर्वन्ति ॥ १०१ ॥

Kulluka Explained.

i. पूर्ववत् स्मृतिः—Like the previous Sloka this also is added by way of compliment.

Notes.

खमेव—Here also एव is to be taken in the sense of इव ।

Cf. Kull. खमिव—पूर्ववत् स्मृतिः ।

वस्त्रे—वस + लद् + ते । लिट्—वससि । लुड्—अवसिष्ट, ल्लाच्—वसिल्ला ।

आचृण्यात्—नृन् ग्रसति हिनक्ति इति वृण्यसः—नृ—ग्रन्त्स + अण् कर्त्तरि ; त लृण्यसः—आचृण्यसः । तस्य भावः आचृण्यस्यम्, तथात् ।

तस्य कर्मविवेकार्थं शेषाणां चानुपूर्वशः (क) ।

स्वायभूवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥ १०२ ॥

Prose.—तस्य (=ब्राह्मणास्य) शेषाणां च (=चवियादीनां च) अनुपूर्वशः कर्मविवेकार्थं धीमान् स्वायभूवः सगु इदं शास्त्रम् अकल्पयत् ।

Bengali.—জ্ঞানগ্রে এবং অবশিষ্ট বর্ণত্বের কর্তৃব্যাকরণে যথাক্রমে নির্দিষ্টগ্রে জন্ম দীপ্তিমান স্বায়ভূব নশু এই শাস্ত্র গ্রন্থা করিবাছেন ॥ ১০২ ॥

English.—For the differentiation of the duties of the Brāhmaṇa as well as of the other castes in due order, the prudent Swāyambhuva Manu composed these Institutes. 102.

Kulluka.—इदानीं प्रकट-ब्राह्मणकर्मविवेकतया शास्त्रप्रणासां प्रक्रमते (१) —तस्य कर्मविवेकार्थमिति । ब्राह्मणस्य कर्मज्ञानार्थं, शेषाणां—चवियादीनां च, ‘स्वायभूवः’ ब्रह्मपौद्रः (ख) ‘धीमान्’ सर्वविवेकानवान् मनुरिदं शास्त्रं विरचित-वाच् ॥ १०२ ॥

(क) शेषाणामनुपूर्वशः—All except A.

(ख) ब्रह्मपौद्रः—M, P, S, V.

Kulluka Explained.

१. इदानीं—&c.—Now he proceeds to praise this S'ástra on the score of its declaring the duties of an excellent Bráhmaṇa.

N. B. Although this S'ástra declares the duties not only of the Bráhmaṇa but of the other castes (श्रेष्ठाणाम्) also, yet those of the Bráhmaṇa are discussed here principally, and those of the others secondarily. This is the implied meaning of the word अनुपूर्वशः; cf. Medh. “‘अनुपूर्वशः’—प्राधान्यात् ब्राह्मणास्य, अनुयज्ञात् ज्ञविद्यादीनाम्”।

Notes.

विवेकः—वि—विच (to distinguish) + वज् ; distinction.

श्रेष्ठाणाम्—Of the remaining (viz. चत्विंश्य, वैश्य, &c).

अनुपूर्वशः—In due order. For the latent force of this word here, see Kull. Expl. i, N. B.

विदुषा ब्राह्मणेनदमच्छेतव्यं प्रयत्नतः ।

शिष्येभ्यश्च प्रवक्तव्यं सम्यज्ञान्येन केनचित् ॥ १०३ ॥

Prose.—विदुषा ब्राह्मणेन इदं [शास्त्रे] प्रयत्नतः अच्छेतव्यम्, शिष्येभ्यः च सम्यक् प्रवक्तव्यम् । अन्येन केनचित् न [प्रवक्तव्यम्] ।

Substance.—[सर्वे एव इजाः इदं मात्रं शास्त्रं पठेत्; किन्तु] ब्राह्मणः एव इदं शास्त्रम् अध्यापयेत् ; नाऽन्यः कोऽपि चत्विंश्यो वैश्यो वा ।

Bengali.—বিদুষ ব্রাহ্মণ যত্নমহকারে এই শাস্ত্র অধ্যাবন করিবেন। এবং কেবল ব্রাহ্মণই শিষ্যাদিগকে সম্যাগতা বে এই শাস্ত্রের উপদেশ দান করিবেন, অন্ত কেহ করিবেন না ॥ ১০৩ ॥

English.—A learned Bráhmaṇa (who knows the merit of studying this S'ástra) should study it carefully. A Bráhmaṇa alone is eligible to rightly explain it to the pupil ; no other person [shall do so]. 103.

Kulluka.—विदुवेति । एतच्चास्त्राव्ययनफलं ज्ञेन (१) ब्राह्मणेन एतस्य
ग्राह्यस्य व्याख्यानानाव्यापनोचितं प्रयत्नसीऽव्ययनं (२) कर्त्तव्यं, शिष्योभ्यु इदं व्याख्यातव्यं,
नान्येन चवियादिना । अव्ययवसामाव॑ तु व्याख्यानानाव्यापनरहितं चवियवैश्यवीरपि
'निविकादिंश्मशानात्मः' [मन्, २।६] इत्यादिना विधास्यते (३) । अनुवादमात्रमेतदिति
मेधातिथिमतं, तत् न मनोहरं ; हिन्दौरव्ययनं, ब्राह्मणेनैव अव्यापन-व्याख्याने इत्यस्य
अलाभात् (४) । यतु 'बधीयीरक्षयो वृषाः' [मन्, १०।१] इत्यादि तत् वेदविषयमिति
वच्यति (५) ।—विप्रेणैवाव्याप्यमिति (क) विधाने सच्चवत्यपि । अनुवादलमस्येति
मुधा (ख) मेधातिथिर्यहः (ग) (६) ॥ १०२ ॥

Argument.

This Sloka lays down that this S'ástra is to be studied and taught by the Bráhmaṇas only. Again, in a subsequent Sloka, viz.,

निविकादिंश्मशानात्मी मन्त्रैयस्योदितो विधिः ।

तस्य ग्राह्येऽधिकारोऽस्मिन् ज्ञेयो नाऽव्यय कस्यचित् ॥ Manu, II, 16

it will be stated that this S'ástra is to be handled (अधिकारः) by the three twice-born classes. Now, as far as the Bráhmaṇas are concerned, do the two passages mean the same thing ? Medh. says—'Yes'. The repetition, he says, should not be objected to as the present work really begins from Ch. II. The whole of Ch. I. is, according to him, merely an अर्थवाद (i. e. repetition with a view to praise). So, as far as the Bráhmaṇas are concerned, the present passage is, according to Medh., a mere repetition of Sl. 16 in Ch. II.

But Kull. criticises Medh. and says that it is idle to remain satisfied with taking the present passage to be a mere repetition of II. 16. when it can be easily interpreted to have

(क) विप्रेणैवाव्ययमिति—A, S ; विप्रेणैवाव्ययमिति—M, P, V.

(ख) अथ—All except A. But सुधा is preferred for alliteration with मेधा in मेधातिथिः ।

(ग) P reads सः; for यहः [perhaps fo alliteration], but यह gives a better sense.

stated something *new* in the following manner. Sl. 16 of Ch. II. lays down that this work can be *studied* by all the three twice-born classes. But the present Sloka states this and some thing more, viz., that the *teaching* of this S'ástra should be done exclusively by the Bráhmaṇas.

Kulluka Explained.

१. एतच्छावाच्यवनक्षेत्रं—By one who knows (विद्स्) the merit of studying this S'ástra. [This is a paraphrase of विदुषः। The word विद्स् generally means 'learned', but Kull. here takes it in its derivative sense, viz. one who knows (such and such things)].

२. आख्यानाख्यापनोच्चितं प्रयत्नतः अच्यवनम्—Studying very carefully such as would make him fit to explain and teach [it to his pupils].

३. अच्यवनस्त्रव तु &c.—But the mere study [of this S'ástra], viz. exclusive of explaining and teaching it, will be prescribed fot चाचिय and वैद्य also [later on] in the text निषिकादि-समशानातः &c. (Ch. II. 16 which see).

४. अनुवादसाम् &c.—Medhátithi's view is that this (i. e. the present passage) is a mere repetition. But that view is not charming ; as it would not lead us to the conclusion that this S'ástra is to be studied by all the three विज्ञ, but is *to be taught by the Bráhmaṇas only*.

५. यत् &c.—In explaining the passage अवीर्योरस्यां चरणाः &c. (Manu, X. 1) Medh. will also say [as we do] that it refers to the study of the Veda [only]. [Kull.'s point is that the special point gained by him here (viz. that the teaching of *this S'ástra* should be monopolised by the Bráhmaṇa only) is not got by Medh. anywhere, not even in X. 1, which passage Medh. applies, as every one does, to the Veda only and not to the S'ástras in general.]

N. B. अधीौरंस्त्रयो वर्णः &c.—the couplet runs thus :—

अधौयीरं स्वयो वर्णः स्वकर्मस्या हितात्मः ।

प्रवृत्त्वाह्निष्ठेषां निराविलि निश्चयः ॥ Manu. X. I.

Translation.—Let the three twice-born castes discharging their [prescribed] duties, study [the *Veda*], but among them the Bráhmaṇa alone should teach it, not the other two. This is the decision.

6. विद्युत्तेष्वाभाष्यमिति &c.—[Kull. here takes delight in criticising his predecessor in verse..]

When it is possible to find out an *infjunction* (विधान) here to the effect that the teaching (of this Sāstra) is intended exclusively for the Brāhmaṇa, it is a useless pertinacity (गङ्गा; cf. the word आयगङ्गा) on the part of Medh. to hold that the present passage is a mere repetition (of II. 16).

Notes.

विद्वा—Kull. does not take the word here in the ordinary sense of 'learned'. See Kull. Expl. 1.

अन्येन वीचित—Refers to चिय, वैश्व, &c.

N. B. The views of Medh. and Kull. have been shortly put in the 'Argument' above. Kull.'s view has been followed by the majority of the commentators. But we are not inclined to give Kull. any credit of originality here; for, the view propounded by him is a mere paraphrase of Govinda-rája's language which we quote below—

ब्राह्मणस्य प्रयत्नाभ्यनार्थोऽयम् आरक्षः। प्रयत्नश्चहस्त चविवेश्यशीरपि अव
अभ्यनाधिकारः, तथा—‘निषिकादिसंशासात्’ इत्यादिवृत्यति। न तु ब्राह्मणवत्
ग्रन्थातिशयः।... अधिन् च एतद्भूते—डिजितिमादाभ्यनाधिकारः, ब्राह्मणस्य तु
प्रयत्नवान् दृष्टि, श्रियेभ्य ब्राह्मणेण एतत् प्रवक्तव्यम्, न चविवर्दिता इति। ब्राह्मणस्य
एतच्चात्माधिकारार्थः, अयमरक्षः, अस्य अयापनग्निविशारथः। यथा अर्थवादार्थलभू
प्रस्थ श्लोकस्य वैचिदुक्त तत् असिद्धम्, अप्रतीतोऽपि। अर्थस्य च अर्थवादलै सति प्रयत्नक्षी
विशेषः न भवति।... यत् ‘अचौयीर्स्वयं वर्णनः’ इत्यादिसः वेदविशयः अत्यादः इति
व्याख्यासामः।

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः (क) ।

मनोवारदेहजैर्नित्यं कर्मदोषेन संव्यते ॥ १०४ ॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः [सन्] मनोवारदेहजैर्नित्यं कर्मदोषेन (= कदापि) न संव्यते ।

Bengali.—এই শাস্ত্র অধীয়ন করিলে তাকে ব্রাহ্মণ-বাশুষ্ঠী হন, এবং তিনি মন, বাক ও দেহসমিল কর্মদোষেন দ্বাৰা কথনই নিষ্ঠ হন না ॥ ১০৪ ॥

Import.—The study of this S'ástra is sure to operate as a check against committing unworthy acts.

English.—A Bráhmaṇa who studies this S'ástra becomes naturally dutiful, and is never defiled by sins due to mind, speech and body (i.e. arising from thoughts, words and deeds). 104.

Kulluka.—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा (१) 'शंसितव्रतः' अनुष्ठितव्रतः मनोवाक्कायसम्भवैः पापैनं संव्यते ॥ १०४ ॥

Kulluka Explained.

1. एतदीयम् &c.—Knowing the meaning of this (एतदीय) [S'ástra].

Notes.

अधीयानः—अधि—इड्+शान्त्। हेतौ शान्त्—यतः अधीयानः अतः शंसितव्रतः ।

शंसितव्रतः—शंसितम् अनुष्ठितं ब्रह्म येन सः । The root शंस, however, is seldom used in the sense of अनुष्ठान । Gangádhara renders शंसितव्रतः as प्रशंसितव्रतः (प्रशंसितं ब्रह्म यस्य सः) ।

N.B. The two words शंसित and संशित should not be confused.

निखम्—Here means कदापि ।

(क) संशितव्रतः—A [only in the text, but not in the commentary]. This is indeed a more usual form, but here it is not supported by any of the commentators.

पुनाति पञ्चक्तिं वंशान्थ सम सम पराऽवरान् ।

पृथिवीमपि चैवेमां कृत्स्नामिकोऽपि सोऽहंति ॥१०५॥

Prose.—सः पञ्चिम् सम सम पराऽवरान् वंशान् च पुनाति । इमा कृत्स्नामप्यद्यौम् अपि सः एकीपि अहंति ।

Bengal.—[এই শান্ত অধ্যায়েন করিলে] আক্ষর পঞ্জিগাবক হন এবং উর্ক্কুন সপ্ত পূর্ব ও অবশেষ সপ্ত পূর্ব পথিক করিন, এবং এমন কি তিনি একজই এই সমগ্র পৃথিবী আঙ্গ হইত্বে যোগ্য হন ॥ ১০৫ ॥

English.—He purifies the row [in which he takes his seat], and also seven generations, both upwards and downwards; and he, even alone, is competent to receive this whole earth [as a gift]. 105.

Kulluka.—पुनातीति । इदं शास्त्रमधीयान् इत्यनुबर्चते । “अपाङ्गक्तीपहतां” (क) ‘पञ्चक्तिम्’ आत्मपूर्वां निविट्टजनसमूहम् (ख) पृथिवीकरीति (१), वंशभवान्थ सम परान् (२)—मिचादोन्, अवरान्थ (३) सम—पुनादीन् । पृथिवीमपि सर्वां सकलधर्मान्तरया पाचत्वेन प्रतियच्छौतुं (ग) योग्यी भवति (४) ॥ १०५ ॥

Kulluka Explained.

1. अपाङ्गक्तीपहतां &c.—He purifies a row defiled by excommunicated persons. [The adjective (अपाङ्गक्तीहता which is Manu's own language in III. 183) is supplied by Kull., and the expression आत्मपूर्वां निविट्टजनसमूहम् is Kull.'s own synonym of the word पञ्चिम्.]

N. B. पञ्चि which means 'a row' technically means 'a row of persons seated in due order (आत्मपूर्वी); and a person fit to take his seat in such a row is called पाङ्ग or पाङ्गेय। So Kull.'s note means—He purifies a row defiled by impious or excommunicated persons.

(क) अपाङ्गक्तीपहताम्—J, B, Bg, G ; अपाङ्गयोपहताम्—V.

(ख) निविट्टजनसमूहम्—A ; उपविट्टजनसमूहम्—S.

(ग) यहौतुम्—All except A. But we concur with A as प्रतियच्छ is the word used by almost all the commentators.

२. परान्—Upwards.
३. अवरान्—Downwards.
४. पृथिवीमपि सर्वां &c.—Being a deserving object (पाव) of gift on account of his being conversant with all the Dharmas (सकलधर्मज्ञवा), he is fit to receive (प्रतिगङ्गीतुम्) even the entire earth as a gift.

इदं स्वस्ययनं शेषमिदं बुद्धिविवर्जनम् ।

इदं यशस्यं सततमिदं (क) निःशेयसं परम् ॥१०६॥

Prose.—इदं श्रेष्ठं स्वस्ययनम्, इदं बुद्धिविवर्जनम्, इदं सततं यशस्यम्, इदं परम् निःशेयसं [च भवति] ।

Bengali.—এই শাস্ত্র উৎকৃষ্ট ব্যাখ্যন, ইহা বুদ্ধিকর্তৃক, ইহা সতত যশস্বী এবং ইহা মোক্ষনাত্মক উৎকৃষ্ট উপায় ॥ ১০৬ ॥

English.—[The study of] this S'āstra is the most excellent source of welfare ; it increases intellect, always brings fame and is the best means of attaining 'supreme good'. 106.

Kulluka.—इदमिति । अभिप्रेतार्थस्य अविनाशः ‘स्वत्ति’; तस्य ‘अयनं’ प्रापकम् (१) । एतच्छास्त्रसाच्ययनं स्वस्ययनम् (ख) जपहोमादीधकलाच्च श्रेष्ठं—स्वस्ययनान्वयात् प्रकाटम् (२) । बुद्धिविवर्जनम्, एतच्छास्त्राम्यासेन अशेषविधिलिपिध-परिच्छानात् (३) (ग) । यशसे हितं ‘यशस्य’, विजयया खगातिज्ञाभात् । ‘परं’ प्रकारं निःशेयसं, ‘निःशेयसस्य’ (घ) मोक्षस्य उपायोपदेशकलात् (४) ॥ १०६ ॥

(क) All except A read आयुष्म् for सततम् । The word आयुष्म् is very attractive indeed, but it is not supported by Medh., Nár., Gov. and Kull., as no trace of the word is to be found in their commentaries, while all the other adjectives have been carefully explained there. Moreover, Gov. distinctly reads सततम् ।

(ख) All except Ms. A compound it with the word following.

(ग) अशेषविधिशेषविधिपरिच्छानात्—A.

(घ) निःशेयसस्य—Omitted in A and S. This is indeed

Kulluka Explained.

१. अभिप्रेतार्थस्य अविनाशः 'खल्लि' &c.—खल्लि means 'the absence of loss (in other words, the realisation) of desired objects ; and खल्लयन् means 'the giver (अयन) of खल्लि', i.e., that by means of which खल्लि is attained.

२. एतच्छास्त्रात् &c.—The study of this S'ástra is a खल्लयन्, and this खल्लयन् is superior to other खल्लयन्S inasmuch as it instructs on जप and ज्ञान, &c. [which are the best means of खल्लयन्S].

३. एतच्छास्त्रात्मासेन &c.—Because the innumerable (i.e. various) injunctions and prohibitions are known by the study of this S'ástra.

४. निःश्रेयसं &c.—This S'ástra is called निःश्रेयस inasmuch as it instructs on the *means* of निःश्रेयस or the highest good, viz. of मोक्ष or final emancipation.

Notes.

खल्लयनम्—खल्लि इति अव्ययम्। अयनम्—इ + लुप्त—करणे। खल्लि इत्यस्य
अयनम् = खल्लयनम्।

दुहिविवर्जनम्—विवर्जयति इति विवर्जनम्; वि—वृष्ट + णिच्च + ला—कर्त्तरि।
दुहि: विवर्जनम्।

निःश्रेयसम्—निनितं श्रेयः इति निःश्रेयसम्। समाप्तातः अत् (by the
rule 'अचतुर-विचतुर सुचतुर &c.'); final emancipation. Here the
word means 'the *means* of attaining emancipation'.

पर निःश्रेयसम्—The best *means* of निःश्रेयस।

अस्मिन् धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।

चतुर्णामपि वर्णानामाचारश्चैव शास्त्रतः ॥ १०७ ॥

Prose.—अस्मिन् [शास्त्रे] धर्मोः अखिलेन उक्तः; कर्मणां गुणदोषौ च
[उक्ती], चतुर्णाम् अपि वर्णानां शाश्वतः आचारः च एव [उक्तः] ।

consistent with the mannerism of Kull. We have, however,
kept it on the ground of perspicuity.

Bengali.—এই শাস্ত্রে ধর্ম সংগঠনে উক্ত হইয়াছে, এবং কর্মের গুণ ও সোন অন্য
আক্ষণি চতুর্বর্ণের প্রস্তরাগত আচার কথিত হইয়াছে ॥ ১০৭ ॥

English.—In this work, Dharma has been described in full, and the merits and demerits of actions as well as the perpetual customs or usages of the four castes. 107.

Kulluka.—अखिल धर्म इति । अखिल शास्त्रे कानुस्थान घन्मोऽभिहितः—
इति शास्त्रेऽप्येषा । कर्मणात् “विहितनिषिद्धानाम्” इष्टानिष्टफले (१) ।
वर्णचतुष्टयस्यैव “पुरुषधर्मरूपः” ‘आचारः’ (२), ‘शास्त्रः’ पारम्पर्यागतः (३); (क)
धर्मलेङ्गाचारस्य प्राचार्य-द्वापनाय पृथग्निर्देशः (४) ॥ १०७ ॥

Kulluka Explained.

1. कर्मणात् &c.—The adjective विहितनिषिद्धानाम् is supplied by Kull. It means—‘of the acts enjoined and prohibited’. इष्टानिष्टफले is in १मा—हितचन, and means इष्टफल and अनिष्टफल; It is a paraphrase of गुणदीर्घी ।

2. पुरुषधर्मरूपः आचारः—आचार i.e. the conduct or customs prevalent among the individuals.

3. शास्त्रः &c.—The word शास्त्र (eternal) means ‘that which is handed down by succession (पारम्पर्य) i.e. from generation to generation’.

4. धर्मलेङ्गपि आचारस्य &c.=आचारस्य धर्मलेङ्गपि &c.—Although आचार also falls under the category of धर्म (cf. II. 6, 12), it has been separately mentioned here to give it some prominence.

Notes.

अखिल—प्रजात्यादिभ्यः द्वतीया ।

आचार—Usage or custom. Here, only those are meant that are neither supported nor opposed by श्रुति or चृति ।

शास्त्रः—शश्त्र + शृण् । For Grammar, see under I. 13.

(क) पारम्पर्यागतधर्मलेङ्गाचारस्य—G.

आचारः परमो धर्मः (क) श्रुत्युक्तः स्मार्तं एव च ।

तस्मादस्मिन् समायुक्तो (ख) नित्यं स्वादात्मवान् द्विजः ॥१०८॥

Prose.—आचारः, श्रुत्युक्तः [आचारः], स्मार्तः एव च [आचारः] परमः धर्मः । तस्मात् आत्मवान् द्विजः अस्मिन् नित्ये समायुक्तः स्मार्तः ।

Bengali.—আচার, শুর্ত ধর্ম ও শ্রোতৃ ধর্ম—এই তিনটী পরমধর্ম । অতএব আজ হিতেছু বিজ সেই আচারধর্ম সর্বদা যত্কৃত্বান্ত থাবিবেন ॥ ১০৮ ॥

English.—आचार (usage or custom) as well as practices mentioned in the Vedas and in the Smritis are the highest Dharma; therefore, a twice-born man wishing his welfare should be ever intent on आचार । १०८.

Kulluka.—प्राधान्येव अष्टवति (१) —आचारः इति । 'युक्तः' अवदान् । 'आत्मवान्' आवहितेच्छुः—सर्वस्य आत्मातीति आवहितेच्छा लक्ष्यते (२) ॥ १०८ ॥

Kulluka Explained.

1. प्राधान्यम् एव &c.—The author clearly sets forth the excellence of आचार ।

2. सर्वस्य आत्मा &c.—[आत्मवान् does not mean 'one who has got an आत्मा', for every one has got it, but it means] 'one who has got 'आवहितेच्छा' । [That is, the word आत्मन् here secondarily means आवहितेच्छा ।]

Notes.

आचारः—Usage, custom. (See previous Sloka).

श्रुत्युक्तः—Qualifying the noun आचारः or धर्मः to be understood—Acts enjoined by श्रुति, e.g., अप्तिशोत्र, ज्योतिषाम, &c.

(क) आचारप्रभवी धर्मः—A. This might give a good sense, but it is not supported by the other Mss. of Kull., and is distinctly opposed to almost all the commentators. Vasishtha-Smriti also distinctly reads आचारः परमो धर्मः ।

(ख) सदा युक्तः—All except A. But सदा with नित्यम् is rather redundant. Mandlik's Medh. also reads समायुक्तः ।

सार्वतः—Acts enjoined by शृतिशास्त्र, e.g., अष्टकाआद, &c.

अन्धिकृत् = अन्धिकृत् वये, viz. (i) शौतः आचारः, (ii) सार्वतः आचारः, and (iii) आचारः ; Or, it may be taken to refer only to आचार proper.

आत्मवान्—आत्मन् + मतुप्। Here by लक्षणा (i.e. secondary sense) the word आत्मन् means आत्महितेच्छा।

N. B. The present topic is on आचार proper (i.e. customs or usages handed down from generation to generation), but the author mentions here, by the way, the other two kinds of आचार also, viz., शौताचार and सार्वताचार, these last two being too important to be omitted in a discussion of परमधर्म।

Or, the construction of the line may be as follows :—
आचारः परमो धर्मः । [यतः, शिष्टपरिग्रहीतः आचारः] शूल्युक्तः [एव] सार्वतः एव च भवति । आचार is परमधर्म, because, though not explicitly mentioned in शृति and शूलि, it may be held to have been evidently based upon them.

Some take the words शूल्युक्तः and सार्वतः as adjectives of आचार, and leave off counting आचार proper as a distinct item ; but the expression आचारशेव शाश्वतः in Sl. 107 seems to refer to that आचार only which is not explicitly mentioned in शृति or in शूलि, and in this sense it is evidently taken by Kull.

आचाराद्विच्छुतो विप्रो न वैदिक्षमभुते ।

आचारिण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥ १०८ ॥

Prose.—आचारात्...वैदिक्षम न अभुते.....भवेत्।

Bengali.—াচারাদ্বিচ্ছুতো বিপ্রো ন বেদিক্ষমভুতে ; কিন্তু আচারব্যুক্তি মন্ত্রসমূহে কল আভ করেন । ১০৯ ।

English.—A twice-born person fallen away from usage does not reap the fruit of the Veda ; but one following it gets the full reward. 109.

Kulluka.—आचारादिति । आचारव्युक्तो विप्रो न वैदिकं फलं लभेत् । आचारव्युक्तः पुनः सम्पूर्णफलभाग् भवति ॥ १०८ ॥

Notes.

आचारात् &c.—Cf. ‘आचारहीनं न पुनर्नि वेदाः’। आचार means custom or usage as in Sl. 107.

विच्छुतः—वि—च्छु+ह्य—कर्तृरि, (गमनार्थलात् कर्तृदाति का प्रत्ययः) ।

वैदिकफलम्—वैदिककार्मसुष्ठानफलम् ।

सम्पूर्णफलभाग—सम्पूर्णकृष्ण—भज + खि + कर्तृरि ।

एवमाचारतो दृश्य धर्मस्य मुनयो गतिम् ।

सर्वस्य तपसो भूलमाचारं जग्न्तुः परम् ॥ ११० ॥

Prose.—सुनयः एवम् आचारतः धर्मस्य गतिं दृश्य, सर्वस्य तपसः परं
भूलम् आचारं जग्न्तुः ।

Bengali.—উঁক অকাডে অর্থাৎ আচার ইইতে ধর্মের আশি ইয়, ইশা বুকিঙ্গ
মুনিশ্রম সমষ্ট উপজ্ঞান অবৃষ্টি কারণ আচার অবলম্বন করিয়াছিলেন ॥ ১১০ ॥

English.—Having seen that the course of Dharma depends on usage, sages stuck to usage, the chief root of all penance. 110.

Kulluka.—एवमिति उक्तप्रकारिण्य आचारात् धर्मशास्त्रम् कर्तयो हुङ्गा
तपसस्याद्यग्नादिः समयस्य कारणम् आचारम् “अनुष्ठेयतया” एहीतवतः (1)।
उत्तरत वस्त्यमाणस्य आचारस्य इह स्तुतिः ग्रामस्त्वर्थां (2) ॥ ११० ॥

Kulluka Explained.

1. आचारम् अनुष्ठेयतया एहीतवतः—[They] held that आचार should be practised by them.

2. उत्तरत &c.—The praise of आचार, which will be dealt with later on [in Ch. II. 6, &c.] [as a pure विचि], is here, to indicate [merely] the excellence of this S'āstra.

Notes.

सर्वस्य...परम्—Medh. explains this as—the sages held आचार to be the chief root of all penance. Kull.'s emplanation is slightly different. He says—the sages stuck to आचार which is the chief root of all penance.

गतिम्—प्राप्तिम् ।

(i) जगतश्च ससुतपत्तिं, (ii) संस्कारविधिसेव च ।

ब्रतचर्योपचारञ्च, (iii) स्नानस्य च परं विधिम् ॥ १११ ॥

दाराधिगमनञ्चैव विवाहानाञ्च लक्षणम् ।

महायज्ञविधानञ्च आङ्गकल्पञ्च शाश्वतम् ॥ ११२ ॥

(iv) बृत्तीनां लक्षणञ्चैव स्नातकस्य ब्रतानि च ।

(v) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिसेव च ॥ ११३ ॥

स्त्रीधर्मयोगं, (vi) तापस्यं मोक्षं सश्नासमेव च ।

(vii) राज्ञश्च धर्मभिलं, (viii) कार्याणाञ्च विनिर्णयम् ॥ ११४ ॥

साक्षिप्रश्वविधानञ्च, (ix) धर्मं स्त्रीपुंसयोरपि ।

विभागधर्मं द्यूतञ्च कण्ठकानाञ्च शोधनम् ॥ ११५ ॥

वैश्यशूद्रोपचारञ्च, (x) सङ्कीर्णानाञ्च सम्भवम् ।

आपद्धर्मञ्च वर्णानां, (xi) प्रायविच्छिन्नविधिं तथा ॥ ११६ ॥

(xii) संसारगमनञ्चैव चिविधं कर्मसम्भवम् ।

निःश्वेयसं, कर्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्माञ्जातिधर्मान् कुलधर्मांश्च शाश्वतान् ।

पाषण्ड-गण-धर्मांश्च शास्त्रेऽस्मिन्नुक्तावान् मनुः ॥ ११८ ॥

Prose.—जगतश्च ससुतपत्तिम् । संस्कारविधिसेव च, ब्रतचर्योपचारं च । स्नानस्य च परं विधिं, दाराधिगमनं चैव, विवाहानां च लक्षणं, महायज्ञविधानं च, शाश्वतं शाङ्गकल्पं च । बृत्तीनां लक्षणं चैव, स्नातकस्य ब्रतानि च । भक्ष्याभक्ष्यं च, शौचं च, द्रव्याणां शुद्धिसेव च, स्त्रीधर्मयोगम् [च] । तापस्यं, मोक्षं, सश्नासमेव च । राज्ञश्च अस्मिलं वर्तम् । कार्याणां च विनिर्णयम्, साक्षिप्रश्वविधानं च । स्त्रीपुंसयोः धर्मम् अपि, विभागधर्मं, द्यूतं च, कण्ठकानां च शोधनम्, वैश्यशूद्रोपचारं च ।

সংক্ষৈয়ালিঃ সম্বৰ্ব চ, বণ্ণিলাম আপত্তুর্ম্ম চ । তথা পায়খিসবিধিম্ । কর্মসম্বৰ্ব
ধিবিধি সংসারগমনং চ এব, নিশ্চিয়সং, কার্য্যাণ্য গুণদীপ্তিপরীক্ষণং চ ।

[তথা] ইঠাধর্মাল, আতিথর্মাল, মাধুরাল, ক্রান্তধর্মাল চ, পায়ত্ত-বণ্ণধর্মাল
চ—সর্ব: অভিদ্য শাস্তি উক্তালাল ।

Bengali.—[১ষ অধ্যায়ে] জগতের সমৃৎপাতি ; [২য় অধ্যায়ে] [পর্তীধানাদি]
সন্ধারবিধি, ব্রহ্মচারীর প্রতিচর্যা, গুরোবো ; [৩র অধ্যায়ে] [শুরসুই হইতে প্রতিনিবৃত্তি
ক[লে]] প্রাচৰণগ্র প্রকৃষ্টবিধান, ১১১ ॥

দারাধিগমন, [অষ্টবিধি] বিবাহের লক্ষণ, পঞ্চ-মহাযজের বিধান এবং চিরস্থন
আক্ষবিধি ॥ ১১২ ॥

[৪ৰ্থ অং] [বৃত, অনুত প্রতিতি] জীবনেন্দ্রিয়ের লক্ষণ, প্রাত্নকের ব্রত ; [৫ম অং]
ভক্ত্যাতিপ্রয়, [অশোচের গৃহ] শুক্র, এবং [জগাদি স্থায়] ত্রয়োর শুক্র, ১১৩ ॥

স্ত্রীধর্মের নিয়ম ; [৬ষ অং] বানপ্রস্থর্ম, মৌক ও সন্নাম ; [৭ম অং] সমগ্র ঋজুর্ধ্ম ;
[৮ম অং] বায়ছার বিনির্ময়, ১১৪ ॥

সাক্ষিগণের অশ্ববিধান ; [৯ম অং] যাতী ও যোর ধৰ্ম, দায়বিভাগধর্ম অর্থাৎ পৈতৃক
ধৰ্মবিভাগ, দুতসম্বৰ্তীয় ক্লিন, চৌরাদি কর্তৃকের নিয়মনোপায়, ১১৫ ।

চৈশু ও শুক্রের অনুষ্ঠানের ধৰ্ম ; [১০ম অং] সংকৰ্জাতিতির উৎপত্তি, বর্ণসুহের আপনুর্ম ;
এবং [১১ষ অং] প্রায়শ্চিত্তবিধি ॥ ১১৬ ॥

[১২ষ অং] শুভাশুভকর্মজন্ম [উত্তম, যথার্থ ও অথম ডেবে] ত্রিবিধ দেহান্তরপ্রাপ্তি,
লিঙ্গশ্রেষ্ঠস অর্থাৎ আজ্ঞাজ্ঞান, এবং বিভিন্ন ও নিয়মিক কর্মসূচী ও মোবের পরামীকা ॥ ১১৭ ॥

[এবং এতদত্তিগতিঃ] [পঞ্চব্রাতাগত] চিরস্থন দেশধর্ম, আতিথধর্ম, কুলধর্ম, পাবনাধর্ম
ও পবিগান্দি-গণ-ধৰ্ম—এই সকল বিষয় মনু এই শাস্ত্রে বর্ণনা করিয়াছেন ॥ ১১৮ ॥

English.—The origin of the world ; the rules of sacramental
rites, the vows of a Brahma-chárin and his conduct
[towards his teacher] ; and the excellent rules for the ablution
[to be observed by a pupil on his return from his preceptors
house], III.

The taking of a wife, the definition of the [different kinds of]
marriage, the rules for the Mahá-Yajnas (or the five principal
duties) and the perpetual ordinance of funeral rites, 112.

The description of the different modes of livelihood, the vows of
a Snátaka [one who has bathed after having finished the first
stage of his life] ; lawful and forbidden food, purification [of men]
[after the period of uncleanness due to death, etc.] and also the
purification of things, 113.

The rules regarding the Dharma of women ; the duties of ascetics, final emancipation, and renouncement of the world ; the entire duty of kings ; and the decision of legal disputes, 114.

The rules for the examination of witnesses ; the duties regarding husband and wife, the law of partition of heritage, and of gambling, and also the means of removing thorns [of society] i.e. thieves, &c. 115.

The duties of Vais'yas and S'údras ; the origin of the mixed castes, and the rules of conduct for all castes in times of distress ; and the rules of expiation ; 116.

The three-fold (high, medium and low) course of transmigration arising from actions [good or bad], knowledge of the Supreme Soul and the examination of good and bad qualities of actions; 117.

[In addition to the above,] the perpetual Dharma of countries, castes and families, and the rules concerning heretics and associations or guilds ;—these has Manu described in this S'ástra. 118.

Kulluka.—इदानीं शिष्यस्य सुखप्रतिपत्तये वस्त्यनाशार्थानुक्रमणिकाभावः—जगतश्च समुत्पच्चिमिति, पाषण्डगणाधर्घोषेवत्तेन (क) (१)। जगदुत्पच्चिः यथोक्ता (२)। ब्राह्मणस्तुविश्व सर्गरचार्यलाभ् (ख) ब्राह्मणस्य, शास्त्रस्तुविदिकच्च सूर्यो एव अन्तर्भूविति (३)।—एतत् प्रधानाध्यायप्रसीदम् (४)॥ संस्काराणां जातकचार्यादोनां (५) 'विधिम्' अतुडानं, ब्रह्मचारिणी ब्रताचरणम्, उपचारच्च गुरुबादीनामसमिवादगोपालनादि (६)।—'सर्वो बन्धो विभावैकवङ्गवत्ति' इत्येकवङ्गवाऽः (७)।—एतत् द्वितीयाध्यायप्रसीदम् (८)॥ खां—गुरुकुलाद्विवर्चीभानस्य संस्कारविशेषः (९), तस्य प्रकारं (१०) विधानम् ॥११॥

दाराधिगमनमिति । 'दाराधिगमन' विवाहः, विशेषाणां ब्राह्मदीनाच्च (१) लक्षणम्, महायज्ञः पञ्च—वैश्वदेवादयः, (२), शास्त्रस्य विधिः 'शाश्वतः'—प्रतिसर्वम् अनादिप्रवाहप्रदत्त्या (ग) नियमः (३)।—एष तृतीयाध्यायार्थः (४)॥ ११२॥

दत्तीनामिति । 'दत्तीना' जीवनापायानाम् कृतादीनां (१) लक्षणं, 'स्त्रातकस्य' गृहस्थस्य 'व्रतानि' नियमाः ।—एततुर्थाध्यायप्रसीदम् ॥ भव्यं—दध्यादि, अभव्य—लघुनादि, शौचं मरणादौ—“गुरुदेविष्ठो दशाहिन” इत्यादिना (घ) (२), द्वयाणां शुद्धिम् उदकादिना (३)॥ ११३॥

(क) इत्यन्तम् for इत्यन्तेन—A, M, P, S, V.

(ख) सर्गरचार्यत्वेन—All except S. (ग) अन्नादिप्रवाहप्रवत्या—B, G.

(घ) ब्राह्मणादिहशाश्वादिना—All except A.

स्त्रीधर्मेणोग्निति । स्त्रीणां 'धर्मेणो' धर्मोपायम् ।—एतत् प्राचीनिकम् (१) ॥
तापस्य—तापसाय वाग्प्रस्थाय हितं (क)—तस्य धर्मम् (ख) (२) । सौचहितुलात्
'सौच' यतिधर्मस्म (३) । यतिधर्मेऽपि सन्नासस्य पृथगुपदेशः प्राथान्यज्ञापनार्थः (४) ।
—एवः पष्ठाद्यायार्थः ॥ राजाऽभिविक्षय सब्दः—डटाड्टार्थो धर्मः (५) ।—एवः
सत्त्वमात्मायार्थः ॥ 'कार्याणाम्' नृणादीनाम्—अर्द्धप्रत्ययं-समर्पितानां (ग) (६)
'विनिर्णयः'—विचार्यं तत्त्वनिर्णयः ॥ ११४ ॥

साचीति । साचिंशाच्च प्रत्ये यदिधान (१) ; व्यवहाराङ्गलेऽपि साचिंशाच्च
प्रधान (घ)-निर्णयोपायवालात् पृथग्भृतिहेणः (२) ।—एतदार्द्धिकाम् (३) ॥ 'सौचुपुंशवाः'
भाष्यापत्त्वा: "सत्त्विहौ असत्त्विहौ च" (४) धर्माहृदानाम्, चट्क्यमागस्य (५) च
धर्मम् । यदपि चट्क्यमागोऽपि कार्याणाम् विनिर्णयेभित्तिनैव प्राप्तः तथापि अभ्याय-
भिदात् पृथग्भृतिहेणः (६) । यत्त्विषयी विधिः द्यूतशब्देनोचते (७) । 'करणकानां'
चौरादीनां 'शोधनं' निरसनम् (८) ॥ ११५ ॥

वैश्यग्रन्थोपचारचत्ति । वैश्यग्रन्थोपचारं स्वधर्मातुलातानम् ।—एतदर्थमि ॥ एवं
सङ्क्षिप्ताणाम् अनुलोम-प्रतिलोभजानाम् (१) उत्पत्तिम्, आपदि च जीविकोपदेशम्
आपदर्थम् (२) ।—एतद्विषये ॥ प्रायविच्चित्तविषयम्—एकादशी ॥ ११६ ॥

संसारगतनिति । 'संसारगतनम्' देहान्तरप्राप्तिरूपम्—"उत्तमसत्त्वसामसमेदिन"
विविधं शुभागुभकर्महितुलात् (१) । 'किंयोवस्तु' आपमज्ञाने, सर्वोत्तमसौचलक्षण-
श्रेयोहितुलात् (२) । कर्माणां "विहित-निविहाना" (३) मुण्डोपरीक्षणम् ॥ ११७ ॥

देशधर्मानिति । प्रतिनियतदेशिऽनुलेभियमाना देशधर्माः (१) । ब्राह्मणादिजाति-
नियताः (क) जातिधर्माः (२) । कुलविशेषाच्चायाः कुलधर्माः (३) । वैदवाच्चागम-
समाच्चाया प्रतिविज्ञव्रतचर्याः 'पाषण्डम्', तद्वीयगत् पुरुषोऽपि पाषण्डः; तद्विभित्ता
ये धर्माः; "पाषण्डिना विकर्मस्थानं" इत्यादिः, तिवां पृथग्धर्मानभिधानात् (४) । 'गणः'
समूहो "विलिगादीनाम्" (५) । सप्तसु ओकेषु 'उक्तवान्' इति क्रियापदम् (६)(च) ॥ ११८ ॥

(क) तापसवाग्प्रस्थाय विहितम्—A. Others read तपसे वाग्प्रस्थाय हितं
तस्य धर्मम्, but in this exposition the देशि will not be easily available.
The reading of A seems to approach the required reading,
viz., तापसाय वाग्प्रस्थाय हितम् which is also the reading of Medh.

(ख) A reads तत्कर्म which is also admissible.

(ग) अर्द्धप्रत्ययंसमर्पितानाम्—Bk.

(घ) विधान—B, Bk, G, M, P, V; प्रधानत्व—J, Bg; प्रधान—A, Bh, S.

(ङ) जातिनियताः—Omitted in A and S.

(च) सप्तसु &c.—Found only in P.

Sl. 111. Kulluka Explained.

१. इदानीं &c.—Now for the easy understanding [of this work] on the part of the pupil, [the author] gives, in order, the following list of contents commencing with जगत्स्य समुत्पत्तिम् and ending with पाषङ्गवादर्थांश्।

२. जगदुत्पत्तिः &c.—[The following is the subject-matter of the 1st Chapter of the work.]—The creation of the world—as has already been described.

३. ब्राह्मणस्तुतिः &c.—[N. B. It has been stated above that the theme of Ch. I is the creation of the world. But we all know that Ch. I contains also the praise of the Brāhmaṇas (ब्राह्मणस्तुति—Sl. 92-101), the praise of this work (शास्त्रस्तुति—Sl. 102-106), as well as the praise of आचार (Sl. 107—110). So, Kull. says that] things like ब्राह्मणस्तुति, शास्त्रस्तुति and so forth fall under the head of creation, inasmuch as the Brāhmaṇas [as well as this शास्त्र] contribute largely to the preservation of creation (ब्राह्मणस्य सर्वेरचार्यवान् &c.).

४. एतत् &c.—This is the topic (प्रसिद्ध) of the 1st Chapter [of the work].

५. संखाराणाम् &c.—The संखारस, viz., जातकर्च, &c. [For the names of संखारस, see under II. 16].

६. उपचारं च &c.—उपचार means salutations and services, &c., of the elders.

७. सर्वो इन्द्रः &c.—The singular number [in the इन्द्र compound ब्रतचर्योपचारम्] is explained by the rule that 'all the इन्द्र compounds may be optionally used in singular'.

८. एतत् &c.—This is the topic of Ch. II.

९. ज्ञानम् &c.—ज्ञान here refers to the particular 'ceremony of ablution to be performed by a student when leaving the roof of his preceptor. [See Notes on ज्ञातक in Sl. 113.]

१०. प्रक्षेपम्—This is the synonym of the word परम् used in the text.

Notes.

समुत्पत्तिम्—This word and all the other वित्तीयान् words in Sl. 111-118 are objects of the verb उक्तवान् in Sl. 118.

संस्कार—सम्-कृ+वच्—भावे। The augment सुट् comes in by the rule ‘संपर्युषेणः करोती भूषणे’—The root कृ, when preceded by सम्, परि and उप, takes the augment स when ‘decoration’ is meant.

ब्रतचयोपचारम्—ब्रतचयो च उपचारश्च इति ब्रतचयोपचारम्—singular, by the परिभाषा—‘सर्वो वस्त्रे विभाषा एकावत् भवति’।

परम्—It does not mean ‘subsequent’ but प्रवानम्। Adjective of विभिन्न। Medh. holds that this word has been put simply to fill up the metre.

Sl. 112. Kulluka Explained.

1. तदिशेषाणाम् &c.—The different forms of marriage are व्राजा, &c. [N. B. These are—

व्राजी दैवक्त्यैवार्थः प्राचापत्यस्थाप्तस्तुः ।

गाम्भर्वी रात्मसंस्वेषं पैशाचश्चाद्भूतस्तुः ॥ Manu, III. 21.]

2. महायज्ञाः &c.—महायज्ञ are five, viz., वैश्वदेव, &c.

[N. B. Mahā-Yajnas are the daily यज्ञ (i. e. religious duties) to be performed by a house-holder. They are (1) ब्रह्मयज्ञ, (2) पिण्डयज्ञ, (3) देवयज्ञ, (4) सूतयज्ञ and (5) नरयज्ञ।

(1) अत्यापनं ब्रह्मयज्ञः (1) पिण्डयज्ञस्तु तपेण्णस् ।

(3) होमो दैवो (4) वल्लभोतो (5) बृथज्ञातिशिष्युजनस् ॥ Manu, III. 70.]

The name वैश्वदेव as given by Kull. is the देवयज्ञ mentioned in the verse quoted above. विषेषं (= सर्वेषां) इवानाम अर्यं (यज्ञः) उति वैश्वदेवः ।

3. शाश्वतः—प्रतिसर्गम् अनादि &c.—(S'ráddhas are said to be) शाश्वत or eternal inasmuch as they occurred in every past creation and are therefore without a beginning. [N. B. According to Hindu philosophy, the cycle of creation is eternal.]

4. एषः वृत्तीयान्नाशाद्यः—This is the topic of Chap. III.

Notes.

आङ्गकत्यम्—आङ्गस्य कल्पः (विधिः), तम् ।

जाय्यतम्—Medh. holds that this qualification, which is not disputed by any body, is put here simply to fill up the metre.

S1. 113. Kulluka Explained.

१. जीवनीपायानाम् चृतादीनाम् &c.—The different modes of livelihood are चृत, &c.

[N. B. These are चृत, अनृत, नृत, प्रनृत and सत्यानृत । They are enumerated in the following verse.

चृतानृताभ्यां जीवित्तु सृतेन प्रसृतेन वा ।

सत्यानृताख्यया वापि न चरित्या कदाचन ॥ Manu, IV. 4.

These are technical terms, and have thus been defined by Manu :—

चृतसुञ्जशिलं जीयम्, अनृतं स्यादयावितम् ।

नृतं तु याचितं भैर्वं, प्रनृतं कर्षणं चृतम् ॥ IV. 5.

सत्यानृतं तु वाणिजं तेन चैवापि जीव्यते ।

सिवा श्वर्णिराख्याता तत्कात्तो परिवर्जयेत् ॥ IV. 6.

चृत means उङ्क and शिल । उङ्क means ‘picking isolated corn’ and शिल means ‘gleaning ears of corn’. सेवा or servitude is called by our Sástra-káras ‘the livelihood of a dog’. The other lines are easy.]

२. शौचं—सरणादौ &c.—Purification after the period of uncleanliness due to death [of a relative] and so forth, as discussed in ‘शुचेत् विप्रो दशाहिन &c.’

N. B. The full text of ‘शुचेत् विप्रो &c.’ is as follows :—

शुचेहिप्रो दशाहिन द्वादशाहिन भूमिपः ।

वैश्यः पच्चदशाहिन शूद्रो मासिन शुचति ॥ Manu, V. 83.

A Bráhmaṇa is purified in 10 days, a Kshatriya in 12 days, a Vais'ya in 15 days, and a Súdra in 30 days.

३. द्रव्याणां &c.—The purification of articles, viz. by water and so forth. [Some are purified by water, some by ashes,

some by acid things e.g. tamarind, &c., some by being placed in the fire, and so on. See Manu, V, Sl. 111 and the following ones.]

Notes.

स्नातकः—A Bráhmaṇa, Kshatriya or Vais'ya, who has performed the ceremony of ablution which has to be performed on his finishing the first A'srama (viz., that of a Brahma-chárin). The Snátaka corresponds to the graduate of the present day.

N. B. The Snátakas are of three classes, viz.,

- (i) विद्यास्नातक [after the completion of the védic study].
- (ii) व्रतस्नातक [after the completion of the vows, viz., Sávitra, Mahá-námnika, Aupanishada, &c., (cf. Kull. under II. 165)], and
- (iii) उभयस्नातक [after the completion of both (see Kull. under IV. 31)]

Sl. 114. Kulluka Explained.

1. एतत् पाचमिकम्—This belongs to Ch. V.
2. तापस्य &c.—तापस्य means that which helps a तापस, i.e., the duties of a वाचप्रसा. [N. B. The word वाचप्रसा in Kull. does not mean the आश्रम but an ascetic in that आश्रम !]
3. सीचद्वितुलात् &c.—The word सीच here stands for यतिष्ठन् which is here so called because it leads to सीच !
4. यतिष्ठन्तेऽपि &c.—Although सन्नास (or renouncement of the world) forms a part of यतिष्ठन्, yet it is separately mentioned here for the sake of prominence.
5. सर्वः—द्वादृष्टार्थः धर्मः—‘All the धर्म’ means both kinds of धर्म, viz., द्वादृष्ट धर्म and अद्वादृष्ट धर्म ; i.e., those pertaining to this life and those pertaining to future lives.

6. कार्योदासम् &c.—Cases viz., those of debts, &c., which are brought to the court's notice by the contending parties (अधिन् and प्रत्यवर्द्धन्) for decision.

Notes.

तापस्थम्—तपस् + अण् = तापसः । तापसस्य कर्त्ता, i.e., तापसाय हितः धर्मः
इति तापस + अज् ; by the rule 'गुणवचन-ब्राह्मणादिभ्यः कर्मणि च'

Sl. 115. Kulluka Explained.

1. विधानम्—Rules.

2. अवहाराङ्गत्वेऽपि &c.—The examination of witnesses, although a branch of litigation (अवहार), is here separately mentioned on account of its being the surest means of decision.

3. एतत् आष्टमिकम्—This belongs to Chap. VIII.

4. सत्रिष्ठौ आसत्रिष्ठौ च—During the presence and during the absence [of each other].

5. ऋक्यभागम्—Of the division of heritage.

6. यद्यपि &c.—ऋक्यभाग which is included in the heading कार्योदासं च विनिर्णयम् (Ch. VIII) is here separately mentioned as it has been discussed in a separate chapter. [N. B. The discussion of ऋक्यभाग in a separate chapter is perhaps on the ground of its being of a purely civil nature].

7. द्यूतविषयो विधिः &c.—Here the word द्यूत means 'rules regarding द्यूत or gambling'.

8. शोषनं &c.—शोषन means निरसन or prevention.

Notes.

सत्रिष्ठौ—+त्रात् + इनि, निपातमात् by the rule 'सात्रात् द्रट्टरि संज्ञायाम्'

कण्ठकामाम्—Lit. thorns ; hence, thieves, robbers, &c., who are, so to speak, the thorns of society.

Sl. 116. Kulluka Explained.

1. संकीर्णाम् &c.—The संकीर्णोंs or mixed castes are of two classes अनुलोमन् and प्रतिलोमन् ।—See Notes on अन्तरप्रभाशाम् in Sl. 2.

2. आपदि च &c.—आपद्वर्त्ती are the rules regarding livelihood, advised in cases of extreme circumstances.

[N. B. The term आपद्वर्त्ती includes something more than 'livelihood', e.g., studying the Veda by a Bráhmaṇa student with a Kshatriya or a Vais'ya teacher, when a Bráhmaṇa teacher is not available. Cf. II. 241. Kull., however, here refers to जीविका only, as आपद्वर्त्ती has reference *chiefly* to that.]

Notes.

आपद्वर्त्ती—A practice not usually proper for a caste, but allowable under extreme circumstances—in times of calamity, &c. ; e.g., the partaking of prohibited food when the life is otherwise at stake. (Cf Manu, X. 105, &c.) See also II. 241.

Sl. 117. Kulluka Explained.

1. संसारगमनं &c.—संसारगमन means transmigration, i.e. re-birth in a separate body. It may be of three kinds—high, middle or low, due to good and bad actions (in previous births).

2. निःश्रेष्ठसम् &c.—निःश्रेष्ठस lit. 'the highest good' here means 'the knowledge of the Supreme Soul' which is the means of, i.e. leads to, the highest good, viz. मोक्ष or final emancipation.

3. विहितनिषिद्धानाम्—Prescribed and prohibited.

Notes.

संसारगमनम्—Medh. explains it in two ways :—(i) सं—सू + गच् = भावि, इति संसारः = transmigration, hence the Soul (which transmigrates). संसारस्य जीवत्य (i.e. of the Soul) गमनम्। Or, (ii) संसारः = धर्मव्यादयो लोकाः—the regions, viz., Earth, &c. संसारे गमनम् इति संसारगमनम्। Kull. is not very explicit on the point.

कर्मसम्बन्धम्—सम्बन्धः = सम्—भू + अप्—अपादानवाची; कर्मणः सम्बन्धः यस्य तत्। Or, सम्बन्धः = सम्—भू + अप्—भावी; कर्मणः सम्बन्धः यस्य तत्।

निःशेयसम्—निश्चितं शेयः इति निःशेयसम्। समासातः अः by the rule
‘अचतुर-विचतुर &c.’

S1. 118. Kulluka Explained.

1. प्रतिनियतदेशे &c.—देशधर्मे are ‘the rites observed (only) in particular (प्रतिनियत) countries’.

2. ब्राह्मणादिजाति &c.—जातिधर्मे are the ‘rites observed by particular castes’.

3. कुलविशेषाश्रयाः &c.—कुलधर्मे are those usages that are prevalent only in particular families.

4. वैदवाज्ञागम &c.—The performance of prohibited acts owing to one’s adherence to a non-Vedic creed is called पाषङ्गः। Hence, also one who commits पाषङ्गः is called a पाषङ्गः। पाषङ्गधर्मे are ‘the rules regarding पाषङ्गःs’, e.g., in texts like ‘पाषङ्गिनो विकर्मस्थान् &c.’ [This line does not set forth the धर्म to be observed by a पाषङ्गः, but the conduct to be observed towards a पाषङ्गः। Hence, it should be admitted that the meaning of the word पाषङ्गधर्म here is rather peculiar. But it should not be objected to] as no other distinct धर्म is found to have been prescribed for them.

N. B. The couplet पाषङ्गिनो विकर्मस्थान् &c. runs as follows :—

पाषङ्गिनो विकर्मस्थान् वैडाज्ञतिकाज्ञस्तान्।

ैतुकान् वक्तव्यीश वाड्मावेणापि भावेयेत्॥ Manu, IV. 30.

Translation.—Heretics, men who do wrong acts, men who are pretenders to virtue like cats, rogues, logicians arguing against the Veda, and those who are hypocrites like herons—these should not be honoured even with a talk.

5. गणः समूहः &c.—The word गण here means ‘an association of merchants, smiths, actors &c.’

Notes.

The subjects mentioned in this Sloka do not refer to any particular chapter, but are scattered here and there all over the work.

देशधर्मान्, जातिधर्मान्, कुलधर्मान्—These have been simply referred to in Manu II. 34 ; VIII. 41, 42, 46 ; &c. Only those are meant that are not opposed to the Vedas.

पाष्वर्ण—A heretic. He may be also called a पाष्वस्त्रिन् । The word पाष्वर्ण has been derived and explained as follows :—पाष—षष्ठि + र्ण (औरादिकः प्रत्ययः) । इवीदरादिलात् साधु । ‘षष्ठि’ means to enjoy ; here ‘to practise’. पाष्वर्ण is another form of the word. In that case the derivation is पं (पा—२वा, १ वचन) ख्वज्यति यः सः इति पा—ख्वर्ण + अच् ।

पालनाच वर्यैधर्मः पाश्वस्त्रेन निगदयते ।

तं ख्वर्णयति ते यस्ता॑ पाष्वर्णकेन हैतुना॑ ॥

With the double forms पाष्वर्ण and पाष्वर्ण we may compare the double forms of षष्ठि and ख्वर्ण—meaning ‘multitude’ । The Hindusthánis often erroneously pronounce ‘ष’ as ‘ख’, e.g., the word वष्टि as वर्खा ।

गण-धर्मः—For गण-धर्म, see Manu VIII. 339 ; IX. 257 ; 286 ; &c.

यथैदमुक्तवाऽशास्त्रं पुरा पृष्ठो मनुर्मया ।

तथैदं यूयमप्यद्य मत्सकाशान्विबोधत ॥ ११८ ॥

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां

संहितायां प्रथमोऽध्यायः ॥ १ ॥

Prose.—पुरा भया पृष्ठः मनुः इदं शास्त्रं यथा उक्तवान् यूयम् अपि अथ मत्सकाशास्त्रे इदं तथा निरोधत ।

Bengali.—পুর্বে মত্সক বিজ্ঞানিত ইহো মনু এই শাস্ত্র প্রেরণভাবে বনিপ্রাছিলেন আপনাশাও আর আমাত্র নিকট এই শাস্ত্র সেইসূগ অবগত ইউন । ১১৯ ।

English.—You, too, learn to-day from me this Sástra as was formerly narrated by Manu, asked by me. 119.

Kulluka.—यथेदिमिति । पुर्वे सत्या पृष्ठो मनुर्देवेऽ शास्त्रमभिहितवाण्
तथैव अन्यूनाइनतिरिक्तं (१) मत्सकाशात् गृणुत इति ज्यवीणां शद्वितश्यार्थं पुनरभि-
धानम् (२) ॥ ११६ ॥

इति वारिन्द्र-नन्दनवासीय-भट्टश्रीदिवाकरामज-भट्टश्रीकृष्ण-
विरचितायां मन्वर्थसुक्तावल्यां काशिकायां मनुष्ट्वौ
प्रथमोऽध्यायः (क) ॥ १ ॥

Kulluka Explained.

1. अन्यूनाइनतिरिक्तम्—Neither more, nor less. [Bhrigu means to say that in the narration of this Sástra to the sages present he will not omit a single point mentioned by Manu, nor will he add a single point of his own].

2. ज्यवीणां &c.—[The word निषोधत् is a mere repetition of the word गृणुत in Sl. 60]. This repetition is made in order to rouse the faith of the Rishis.

Notes.

इति मानवे धर्मशास्त्रे भग्नप्रोक्तायां &c.—Here ends the first chapter in the Dharma-Sástra of Manu as described by Bhrigu.
N. B. This is the author's colophon.

इति वारिन्द्रनन्दनवासीय &c.—This is Kullu's colophon. It gives a very short account of his own self as well as of his work. The adjective काशिकायाम् (काशी + जित) points to the fact that the commentary was written in Kás'i (Benares). For a detailed account, see Kullu's Preface.

(क) इति श्रीकृष्णभट्टकाशायां मन्वर्थसुक्तावल्यां मनुष्ट्वौ प्रथमोऽध्यायः—All except A.

APPENDIX I.

An Index of Slokas in Manu, Chap. I.

THE REFERENCE IS TO SLOKAS.

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APPENDIX II.

An Index of Important Words in the Text.

THE REFERENCE IS TO SLOKAS.

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APPENDIX III.

An Index of Peculiar Words in Kulluka's Commentary.

THE REFERENCE IS TO SLOKAS.

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EXTRACTS FROM OPINIONS

ON MANU-SAMHITÁ BY J. N. KAVIRATNA, B. A.

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